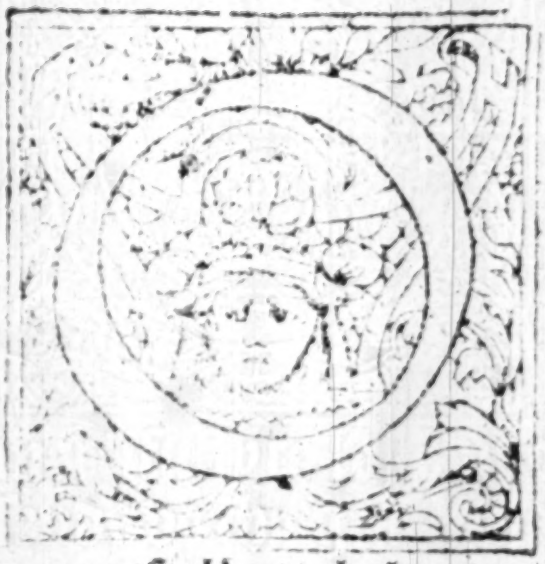
¶ The Prayer Of oure Lorde.



O LORD God oure father in heuen, we thy mysserable chyldre vpon earth, beseche the mercifully to loke vpon vs, and sende vs thy grace, that thy name may be sanctified among vs and in al the worlde throughe the pure preachynge of thy worde, and trewe knowledge and vnderstandinge of the same, and thoroughe earnesse charitie in oure daylye conuersacyon and lyuyng, Seclude thou gracyously

from

from vs all false doctryne and e-
uyll lyuynge, wherby thy worthy
name myght be blasphemed and
slaūdered, Oh let thy kyngdome
come and be greate to all synfull
and blynd people, and such as be
holden captyue of the deuyll and
hys kyngdome, bryngе thou lord
to repentaunce and to the know
ledge of the trewe faith in Jesus
Christ thy sonne. Strengthen vs
Lord with thy grace, to do thy wil
in lyfe and in death, in wel and in
woo, that our wil may be alwaies
broken offered vp, and mortified.
Geue vs our daily bred, preserue
vs from all couetoulnes, and im-
moderate carefulnes of the belli,
that of the we maye be assured to
haue aboundaunce of all good
thyngs necessary for vs. Forgeue
vs oure trespasses, that we maye
haue a glad and a quiete conscy-
ence

ence in the, in that we receiue forgeuenes of our synnes, as we be wyllyng to forgeue all them that trespasse againste vs. And leade vs not into tēptacion, but stregthen vs Lorde wyth thy spirite, to subdue the flesh to dispise ꝑ world wyth the vanityes thereof, & to ouercome the deuell wyth all his crafty assaultes, And finally deliuer vs from al euill, both bodely and ghostlye temporall and eternal, for thyne is the kyngdome the power and the glorye for euer.

SO BE IT.

The floure of godlye prayers most worthy to be vsed in these our dayes, for the sauegarde, healthe, and comforte of al degres, and estates. Newlie made bi Thomas Becō.

A prayer for the morninge.

Heauenlye father, whyche lyke a diligente watchmanne attendeste alwayes vpon thy faythfull people, whether they wake or slepe and mightely defendeste them, not onlye from Sathan that olde ennemye of mankind, but also from al other theyr aduersaryes, so that thorowe thy godly power they be harmelesse preserued: I most hartelye thancke the, that it hathe pleased thy fatherlye goodnesse so too take care of me thine vnprofitable seruaunte thys nyghte paste, that

Psal. cxxi.
Psal. xxxiii.
Psal. xci.

thou haste both sakelye kepte me from al myne enemyes, and also giue me swete slepe vnto ỳ great comforte of my bodye. I most entirelye beseech the most mercyfull father, to shewe the like kindnes towarde me this day in preseruing my bodye & soule, that as my enemis may haue no power ouer me so I likewise may nether thincke breath, speake or do any thyng ỳ maye be displesaunt to thy fatherlye goodnesse, daungerous to myself or hurtful to my neyghboure but that al my enterprises maye be agreable to thy moost blessed wyll, whych is alwaye good and godlye, doinge that, that maye auaunce thy glory, answere to my vocacyon, and profyt my neyghboure, whom I ought to loue as my self: that whesoeuer thou callest me from the vale of misery, I maye be founde the chylde not of darknesse

Leuit. xix.
Mat. xxii.
Roma. xiii
Galla. v. i.
Luke. xi.

selfe all the tyme of my lyfe accordynge to thy blessed wyl and commaundemente, by castynge awaye the worckes of darknesse, and put tynge on the armoures of lyght, that men seynge my good workes, maye thereby be prouoked to glorify the my heuenly father, whiche wyth thy onlye begetten sonne Jesu Christe oure alone saueour, and the holy goste that moste swet comfortoure, liueste, and reygneste one true and euerlastynge God, world without ende. AMEN.

Rom. xii

Math. v.

The confession of oure synnes vnto God the Father.

I Am not able to expresse (oh wretched sinner that I am) howe greuoustye the burden of my syns oppresse me, whethersoeuer I turn me, whatsoeuer I do, speke of this

I perceiue such corruption & wicke=
dnesse, suche abhominacion and
vncleanesse to raigne in me, that it
vtterly cõfoundeth my conscience, &
in a manner kettereth me wyth the
cheyne of desperacion. No marucl
For my outward manne is flesche,
earthe, ashes, duste, doũge, and all
that moost vile is. My thoughte
disposicion is al together noughte
euẽ frõ my veri cradels, my hert is
vnclean defyled with most fylthye
synne, leude, and vnable to be sear=
ched, for the manyfold wickednes
thereof, but of God alone. My
workes are abhominable and loth
some in the syghte of the most high
est, yea my very righteousnesse, wy
anye I haue, are euen as a defile
clothe. Agayne my inward manne
hath loste hys former beautye. In
steade of the Image of God, he is
miserably deformed with the wic=
ked visare of wyly Satan. In the
place

Gene.vi.
Psal.lxv.
John.iii.
Gene.iii.
Eccle.vii.x.
Prouc.x.
Jere.xvii.
Tobi.iv.
Esai.lxiiii.
Gene.iii.
Roma.v.
Ephe.ii.
Collo.iii.

place of innocencye, fayth, loue, hope, patience, mercy, obedience, goodnesse, gentienes, lyberalyty, ioye, and suche other frutes of the holy gost wickednes, vnfaithfull nesse, hatred, desperation, vengeaunce, couetousnesse, rebellio, maliciousnesse, churlyshnesse, vnmercifulnesse, pensiuenesse of mind, & suche other dampnable works of ye flesh are entred into me, & wholye possesse me, so that whether I consider my outwarde or inward man. I fynde my selfe the bonde slaue of Satan, the vile donghyl of sinne, the miserable debtoure of the lawe, the fyre brond of hel, the childe of wrathe, the vessel of vengance, the sonne of perdicion, the wandryng shepe, the wounded mã an hipocrite, an vnprofitable seruante, enheritour of euerlasting paine and al that euer nought is. To ryd my selfe of al these moste

Ro. vi.
Deu. xxvii.
Mat. xviii.
Gala iii.
Ephes. ii.
Luke. xv.
Luke. x.
Esay. ix.
Luke. xvii.

detestable enormities, I am not able. To seeke remedie at any other mans hande, to bie their merites, prayers, watchinges, fastynges, & their other worckes, oh it is but vayne, Moses canne not heale my dyseases, neyther the Leuyte nor the priestе can bynd vp my woundes, and make them whole. For vayne is the healthe that is loked for at mannes hand. All haue sinned, all haue gonne astraye, al owe to that heauenlye kynge ten thousand talentes. All are become abhominable: there is not one that doth good, no not one. Ah who then canne be made cleane, of them that are vncleane? Ah who beyng sycke, will seeke to be made whole, of them that are altogether diseased. Ah whoe beinge weake, wyll wysh to be stayed vp by hym, whiche for feablenes is not able too stand

Luke. x

Psalm. lix.
Rom. iii.
Mat. xviii.
Psal. xii.

Job. xiiii.
Ecc. xxxiiii.

stande? Canne the man of Inde
chaunge hys skynne? or the catte
of the mountayne her spots? No
more canne they make me good,
whiche are theim selues naughte.
Ah whyther then shal I fle? Unto
my selfe, and vnto myne owne righ
teousnesse? I am a mooste damna
ble sinner, and of my selfe not able
to thyncke a good thought? Unto
the lawe? it woundeth, kylleth, and
condemneth me: It is a yoke, that
nether we, neyther oure fathers
were euer able to beare. Unto crea
tures? they haue not oyle, inoughe
for theym selues, Ah wretche that
I am, destytute and voyde of all
mortall helpe, shal I dyspayre?
Farre be that from me, But were
there not another manner of doc
trine, then the doctryne of the lawe
whyche maketh no man perfecte,
were there not another manner of
tyghte-

Ier.xii.

Psa.xciiii.
ii.Cor.iii.

ii.Cor.xii
Roma.iii.
Gal.iii.iiii.
Actes.xv.
Mat.xxv.

Heb.x.
1.Cor.i.
Rom.v.
iiii.and.v.
Gala.ii.iii.
iii.v.

ryghteousnes, then is found in my selfe, or in any other sinful creture I se none other but playne desperacion death, dãnacion. But thankes be vnto the (O heaueli father wyych tenderyng the helthe of thy creatures although sinfull, so ofte as thei repent, beleue, and studyeto amend their lyfe, haste set forthe in thy holye scryptures another doctrine, euen the doctryne of the gospelle, that mooste sweete, plesaunte and toyful tidinges of oure saluacion, which cõforteth, cheereth, and maketh mery weake consciences, & sorowful hertes, and another ryghteousnes, euen the ryghteousenesse. of thy welbeloued son Jesu Christ for whose sake thou arte wel pleased wyth man, and for whose innocencye and ryghteousnes thou freelye of thy bountyfull goodnes forgeuest the synnes of so manye as wyth herty repentaunce fle vnto

Rom v.
i Cor.i.
Mat.iii.
and.xvii.
ii.Pet.i.
John.iii.
Rom.viii.
Esay.liii.

thy

thy mercie. I therfore (O moofte
merciful father) staying, and com
fortyng my weke conscience with
the sweete promyses that I fynd
in the holy gospel of thy derely be
loued sonne, made vnto al that be
faythfully penitente withoute re=
specte of persons, in the precyous
blud of thyne aforesaid sonne Je
su Christ, am bold (not wythstā=
dinge the multiude of my synnes
at this presente) to come vnto the
throne of thy mercye, moost hum=
bly besechyng the not to weigh mi
desertes, nor to deale with me ac=
cordyng to my meryts (for if thou Psal.cxx
shaldest narowlye marke our ini
quities, oh Lorde, who shal abide
it? whyche deserue nothynge but
wrath and damnacion, but for the
innocencye and righteousenes of Esay.lv.
thy onelye begotten sonne Jesu Roma.viii.
Christe, whome thou haste geuen
me to be mine own, and with him
al

all his merites and good dedes, to
be thorowe faythe so truely myne,
as though I my selfe hadde done,
and broughte them, to forgyue me
my synnes accordynge to thy pro-
mysse, to renue thy fatherly loue to-
warde me, to receiue me into thy fa
uoure, to make me a vessell of mer-
cye, to number me in the companie
of thy chosen people, and to endue
me wyth thy blessed spirite, whyche
maye mortyfye my carnal affects,
slea old Adam in me, worcke newe
those spirituall and heauenly mo
cyons in my hearte, and wyth hys
holye breathe make me a new and
perfecte man accordynge vnto thy
blessed ymage. O mooste louynge
Father weyghe not my synnes,
Psal. xxxix but remember the mooste gentle
promyses. Consyder not my euell
workes, but haue respecte vnto the
vndefyled dedes of thy sone Iesu
Christe

Christe, whome thou haste geuen to be my redemer, my sauyour, my ryghteousnesse, my attonemente maker, my satisfaccion, & the alone and all wholelye sufficyente sacrifice for all my synnes. For hys sake, for hys innocencie, and ryghteousenesse haue mercye on me (O GOD) accordynge to thy greate mercye, and putte awaye all my vnrightuousenesses for thy tender compassion. I haue gonne a straye lyke a shepe that was loste, yet o Lorde for thy mercyes sake seke me vp, laye me vpon thy shulders and bryngе me home agayne to thy shepefolde. I haue beene a looste sonne, I haue ryotously spente awaye my goods with the wicked: yet for thy goodnesse sake (O father) receyue me, and take me home agayne, if not as thy sonne, yet as one of thy seruaunts.

Esay. xli. xliii. xliiii. and. xlix.
Mat. i.
Luk. ii.
i. Cor. i.
i. Timo. ii.
i. John. ii.
Hebr. ix. x.
Psalm. li.
Psa. cxviii.
Luke. xv.

I am

Luke.x. I am greuously woũded, & cã be holp neyther by priest nor Leuite yet caste me not away good Lord for thy tender mercys sake, but pour wyne and oyle into my woundes, bynd them vp, & never leue me til ỳ hast made me perfectly whole. So shal I after this be the more circumspecte in traynyng my life accordyng to thy blessed wyl, and euermore syng continual praises to thy most blessed name, thorow Jesu Christe our Lord, to whom wyth ỳ & the holy gost be al glori & honour worlds wout end. Amẽ.

A confession of our synnes vnto the Lord Jesu Christe.

Pet.v. THe tiranni of Satã mine olde enemye, which ceasseth not daylye to assayle me with his subtle temtacyons, & to woũd me with his cruell darts compelleth me at this present (O blessed redemer & mine alone sauioure Jesu Christ, the son of the

true and lyuing god) to fle for succoure vnto the pitifull bowels of thy tēder mercy, lest I be forever swalowed vp as a praye of that dreadful Dragon, O Lord I am feble and weake, but Satan is stronge and mightye, the Prynce of darcknes & God of this world, hauing at his cōmaundement an infinite multitude both of wicked spirites, and of vngodly men, whiche both daylye and dilygentlye. trauaile to satisfy his cruel tiranye, and to worke my destruccion whom to resyste I am not hable. Notwythstanding Lord thou art more valeaunt then he, stronger the al his army, more able to saue then he to cōdemne. Yea he is thy bondslaue. Thou ruleste hym as thy good pleasure is. He cā rage agaynste thyne electe no further, then thy mooste godlye wyll is to suffer him. Thou therfore (O lord

John. xvi.
xviii. xv.
ii. Cor. iiii.
Ephe. vi.
Luke. xi.
Job. i. ii.

my

my GOD) arte hable to delyuer me frome hys raueynyng teethe, and to kepe me safe frō hys bloude thyrstye ministers. For thou art ye blessed sede of the womā, that treadeth down the head, destroieth the power of that old serpente. Thou art that Lorde, whiche hath swalowed vp hel. Thou art that king of glorye, which by thy deathe destroiest him that had the power of death, that is the deuyl. Thou art that Michael, whych hast fought wyth the Dragon, and ouercome him. Yea thou arte that Lyon of ye trybe of Iuda, whyche haste vanquished al our enemies.

Gene. iii.

Osee. xiii

1. Cor. xv.

Hebr. ii.

Apoc. xii. cap. v.

Moreouer not onelye Sathan and his angels, but also the world and the flesche moosle greuouslye assayle me, yea and leade me away captyue as theyr pray. The world with his owne pleasures, deceitful richesse & transitorye possessiōs so

blyndeth

blindeth the ywes of my harte, that I can not louethe (o most swete la uiour) with such purenes of mynd as I oughte. Notwythstandynge this comforteth me wel, that thou haste ouercome the worlde, & that when so euer it pleaseth the to endue me wyth thy holye spyryte, I may thorow thy grace subdue the worlde, and make it a bonde slaue vnto me, which nowe so mightely reigneth, ruleth and tryumpheth ouer me. The flesche also with her subtile entisementes so wholelye occupieth me, ꝯ I am al together flesche, and al that nought is, and by thys meanes wholely wythout thy holye spyryte. Yet haste thou by the purenes of thy blessed flesh which thou haste vnfaynedlye taken of the vndefiled mayde Mary thy mother by thy wonderful operacion of the holye ghooste, so slaine the raging lustes of our sin

John. xvi.

John. xii.

Mathe. xii. Mark. i. Luke. i. ii. John. i.

full flesshe, that whensoeuer we la
ment oure cause vnto the, confes=
singe our miserye and weakenes,
thou bothe arte able and also wilt
thorowe thy holy spyryte quenche
those ragynge lusts, mortifi those
carnal affectes that so inordinatli
boil in oure inwarde members, & make vs truly spiritual. Thus se=
est thou (O moostе merciful redemer) with how great a multitude of enemies I am besyeged & sette rownd about, which without ceas=
singe seke my destruction, & haue all readye moostе tirantlye, spoy=
led me of al my garments, & most greuouslye wounded me, leauing me halfe dead, so that without thi helpe I moste nedes perish. Help therfore (o moste swete sauiour) & delyuer me from these mine enme=
mies. Heale thou me o Lord, & I shalbe heled. Saue thou me, and I shalbe saued. Ah good Jesu my

Rom. i ir.
Gala. iiii.
i Timo ii
ii. Tim. ii.
Hebre. ii
i. John. iiii
Apoc. v.

Luke, x.

Jere. xvii.

synnes

sins are great and infinite, I confes, but thy mercies ar much greater and more infinit. My wounds are many and greuous, but thou arte that mooste louing Samaritan full of pitie and compassyon, whyche by pouring wine and oyle into my woundes are sufficiently able to heale them, although they were tenne. M.mo. I am a synner but thou art a sauiour. I am sicke but thou arte a Phisicion. I am blynde, but thou arte the lyght of the world. I am Satans prysonner, but thou art a redemer. I am deade in synne, but thou art the resurreccion and lyfe. I am hongry but thou art the lyuynge breade. I am thyrsty, but thou arte thee well of lyfe. I am poore, but thou arte the Lord of al wealth. I am a barren tree, but thou art that true and fruteful vine. I am the looste shepe, but ỳ art that good sheperd

Psal. li.
Luke. x.
Math. i.
Math. ix.
Iho. i. viii
Gala. iii.
John. xi.
John. vi
John. viii.
Esa. lv.
Rom. x.
Psal. xxiii
John xv.
John x.

Luke.xv. I am that ryotous sonne, but thou
Ephe.ii. art that gentle father. I am by na
Math.xvi. arte the childe of wrathe, but thou
1.Pet.ii. arte by nature the sonne of the ly=
1.Timo.ii. uyng God. I am by nature sinful
1.John.ii man, but thou arte by nature man
Roma.vii. rightuous & innocet. I am a daily
Rom.vi. offedir, but ꝑ art a cõtinual media
Ose.xiii. tor. I am a breker of the law, but
and.xiiii. thou arte a fulfiller of the same. I
1.Pet.ii. haue lost the heauely enheritance
thorow syn, but thou haste recoue
red it bi thi death. I haue wrought
mine own distruccion, but thou bi
thy precious bloud hast broughte
vnto me saluacyon. Thus allbeit
(o most merciful sauioure) I fynd
in my self nothing but syn, deathe
and damnacion, yet in the finde I
grace, merci, fauour, reconciliaciõ
forgiuenesse of syns and euerla=
sting life. Take awai therfore ꝑis
mine, which is al noughte, & giue
me that is thyne, which is al good

Thou

Thou art called Christ, annoynte Luke.ii.
me therefore wyth thy holye spi-
ryte. Thou art called a Phisicion Mat.ix.
accordynge therefore to thy name
heale me. Thou art called ỳ sonne Mat.xvi
of the liuinge God, accordyng ther
fore to thy power delyuer me from
the deuil, the worlde and the flesche.
Thou art called the resurrecyon, Jhon.xi.
lift me vp therfore from the dam-
nable state, wherin I most mysera
blye lye. Thou arte called the lyfe,
quicken me, vp therefore oute of
thys deathe, wherewyth thorowe John.xv.
synne I am moostegreuoussye de-
tayned. Thou arte called the day,
lede me therfore from the vanities
of this worlde, and from the filthy
pleasures of the flesche vnto heauē-
lye and spiritual thynges. Thou
arte called the truthe suffer me not
therefore to walcke in the wayes of
erroure, but to treade the pathe of John.i
truthe in al my doynges. Thou art

Ephe. v. called the lyght, put awaye therefore from me the workes of darknes, that I may walk as the child of light in al goodnes, rypghteousnes, and truth. Thou art called a

Math. i. Sauiour, saue me therfore from my sines according to thy name.

Apoc. xxii. Thou art called Alpha, and Omega, ý is, both the beginninge & ende of al goodnes, beginne thou therfore a good life in me, & finish the same vnto the glory of thi blessed name. So shall I receyuyng these benefits at thy mercifull hād prayse the, and magnify thy blessed name for euermore. Amen,

A Confession of our sinnes vnto the holye ghoste.

John. xiiii. xv. & xvi. 1. John. v. Moost blessed and holye spirite, equall God wyth God the father, and God the sonne, I myserable sinner cōfoūded in my conscience, & almost fallen thorow

thy

the multitude of mi sines, into the
hellike pit of desperacion, am come
at thys presente before thy diuine
maiestye, moste humbly to confes,
and from the botome of my hert to
lament al those my sinnes, and wic
kednesses whych from my youthe
hytherto I haue vniustly com mit=
ted, in worde, deade, or thoughte a=
gaynst thy goodnes: most entirely
beseechynge the mercyfullye to for=
geue me all those myne offences, &
abhominacyons, and to make in Psalm. li.
me a cleane herte, endued wyth a=
newe, and ryght spirite, which may
from henceforth thorowe thy god=
lye gouernaunce so derect me in al
my doynges, that I may only at=
tempt such enterprises, as be agre=
able to thy blessed wyll, profitable
to my neyghboure, and pleasaunte
to my soule. O Lorde my God, ii Cor. iii.
wher thou art, there is libertie.

But I thorow the craftes of Satan the lustes of the flesche, and the pleasures of the world, am in most miserable captiuitie, slauerye, bondage and thraldome, wherby I euidently perceiue that thou dwellest not in me, nether that I am thi temple, nor yet haue that ghostlye fredome wherewyth all be endued that haue thee dwelling in them.

O Lorde haue mercye on me, and take awaye from me that heauye bondage of the flesche, wher wyth I am moste greuousslye cloted, & geue me that swete and fre libertye of ỳ spirite, which by the is wrought in the hartes of the faithfull, that I being deliuered from the power of mine enemies may serue ỳ in holynes and tyghteousnes al the daies of my life: again that thou making me a new creature by mortyfyinge old Adam in me, and by geuig me a good spirite, mayeste delyghte in

Luke.i.

me as a father in hys sonne, and
continually dwell in me as in thy
holy temple. O blessed spirite for-
giue me my synnes, purifye my
mynde wyth thy holye inspiracion,
comfort my weake hert w̄ thy ioy-
ful presence, make merye my trou-
bled cōscience with true & spiritual
myrthe, lede me, which haue so lōg Jhon. xvi.
erred, into all godlye truthe, geue
me the knowledge of al heauenly
and spiritual thyngs, euen so much
as is necessarye for my saluacion,
put on me the shield of faieth, that
I maye be able to quenche the fy- Ephe. vi.
rye dartes of the deuyll, kyndle my
hart with the fire of Christen loue,
make me a frutfull oliue tre in the
congregaciō of the my Lord God Psal. lii.
geue me pacyence in trybulacyon,
take awaye from me vayne glorye
in prosperytye, engrafte my hearte
continual humilitie, make me bold
to confesse the truthe of thy Gos-
pell

pell before the tyrauntes of thys worlde, and gyue me grace to perseuer to the same vnto the ende, replenysh my brest wyth thy heauenlye gyftes and spirituall treasures that the deuyll, the worlde, & the flesh, wyth al their worckes, pompes and vanities from me vtterly secluded and put a part, thou maiest continuallye dwelle in me by thy godlye inspiractons, and I in the thorowe true and vndoubted faith, doing that alwaye ȳ is good & plesaunt in thy sight vnto ȳ glory of thy blessed name, which liuest & reignest with God the father and god the sōne in one Maiesty, power and glorye, verye God worldes wythout endē. Amen.

¶ A praier to besayed afore Dynner.

O Lorde oure heauenlye father, whych by thy derely beloued son Iesu Christe hasse commaunded vs to take no thoughte

thoughte for our meat, drynke and clothe, but haste promysed to gyue vs all thinges necessarye for this our pore and neady life, if we firste seke thy kingdome and the righte ousnesse therof: we mooste hartelye thancke the, that it hathe pleased thy fatherly goodnes according to thi promise to sēd vs meat at this present for the comfort of oure mysserable and hongrye bodies, desyrynge the to blesse these thy gyftes and to geue vs grace so to taste of them, that we maye euer remember the, and neuer forgette our neadye brethren: but euen as thou art mercyful & liberal to vs by geuyng vs these thy benefits, so lykwise we again may shew merci & kindnes to our pore neighbours by distrybutyng to thē part of these thy gyfts. ȳ both they & we beīg refreshed w̄ the giftes of thy liberality, may w̄ one mouth glorify, & w̄ one mynde praise thi holi name for euer & euer.

Math. vi.
Luke. xii.
Psal. lv.

A thankesgeuing after Dynner.

FOr thys thy bountyefull goodnesse in feadynge vs at thys tyme, we hartelye thancke the, moofte mercyefull father: desiring the to fede our selues lykewise with that meate, whyche perisheth not, but abideth into euer lastynge lyfe, that we beynge feede both bodye and soule at thy mercyful hãd, may do that alway, which is pleasaunt in thy godli sight: thorow Jesu Christ our Lord. Amen

Iohan. vi.

¶ A praier to be sayd before supper.

HEauenly father and mercyfull God, whyche openyng thy hãd, replenyshest all liuyng creatures wyth thy blessyng, & geuest meat to the hõgry in due seasõ, we knowledge our meat and dryncke to be thy giftes, prepared by thy fatherlye prouydence to bee receyued of vs for the comforte of oure bodyes, with thanckes geuynge

Psa. cxv.
Psa. cxlvi.
and. cxxiii

uinge: We mooste humbli beseech the to blesse vs and our foode, and to geue vs grace so to vse these thi benifites, that we may be thankeful to the, and liberall to our poore neighbours, thorow Jesu Christe oure Lorde, Amen.

A thankesgeuinge after Supper.

WE render vnto the (mooste merciful father) mooste hartye thanckes for these thy giftes, whiche thou so liberallye haste geuen vs in this our supper, mooste entirely beseechyng the to fyll oure myndes also wyth thy heauenly and spiritual benefits, that we maye trulye know the, beleue in the, loue the, serue ȳ, & lede a lyfe worthy of this thy kindnes, ȳ thou findding vs not vnthankeful, mayst go forth daily more and more to encrease thy giftes in vs, & at the last take vs vnto the, whye che art the fountain of al goodnes Jacob. i.

and

and head spryngc of al welth, and place vs in thy ioyfull kyngdome among the holy angels & blessed saintes, wher thou with thy onlye begotten sonne and the holi gost liuest & reignest one true and euerlasting God in al honor & glorye worldes wythoute ende. Amen.

A prayer for the kynge

O Almyghtye God kyng of kings & Lord of Lordes, whiche by thy deuine ordinaũce hast appointed temporal rulers to gouerne thy people according to equitie and iustice, and to lyue amonge them as a louynge father amonge hys natural children, vnto the auancement of the good, & punishment of the euil, we most hũbli beseech ꝯ fauorabli to behold Edward thi seruaũt our king & gouernour, & to breath into hys hert thorow thy holy spirit, ꝯ wysdõ, that is euer aboute the trone of

i. Timo. vi
Apoc. xvii.
and. xix.
Deu. xvii.
Iosu i.
Roma. xiii
i. Tim. ii.
Tit. iii.
i. Pet. ii.
Sapi. vi.
Sapi. ix.

thy

thy Maiestye, wherebye he may be prouoked, moued and styred, too loue, feare and serue the, to seke thy glory, to banyshe Idolatry, superstiction and hipocrisye oute of thys hys realme, and vnfaynedlye to a uaunce thy holye and pure religyon amonge vs his subiectes vnto the example of other forren nacyons. O Lord defend him, from his enemies, sēd him lōg & prosperous life amōg vs, & giue him grace not only in his owne perso godli & iust lie to rule, but also to appoint such magistrats, vnder him, as may be likwise affected both toward thi holy word & toward the cōmon weal, that we his subiectes liuing vnder his dominiō in al godlines, peace & wealth, may pas the time of this our short pilgrimage in thy feare & seruice, vnto the glori of thi blessed name, which alone is worthy al honoure for euer and euer. Amen.

A prayer

The Flowre
A praier for the Kynges
Councell

IT is written (o most mighty and euerlastyng king) that where many are that giue good councell, there goeth it well with the common people, they ar al things conserued in a good lye and semely order, there dothe the publique weale florysche wyth the abundaunce of all good thinges: it may please the therefore, o Lorde, whiche haste the hartes of al rulers in thi hand, and directest their councels vnto what end it is thy good pleasure, mercyfullye to assiste al! those whiche are of the kinges counsel, and to geue them thy holye spyryt to be theyr prelydente, ruler and gouernour, that in al theyr assembles, they may euer set before theyr eyes thy most highe and Princelike maiesti, the fear of thy name, the accomplishmente

Wis. xi.

Prouer. xii.

ment of thy commaundement, and alway remember that they are seruauntes appoynted for the wealth and commodity of thi people, that whatsoeuer they attempt priuatlye or openlye, may turne vnto the glory of thi blessed name, vnto the settynge forthe of thy holye worde vnto the auauncemente of the kinges honoure, vnto the profytte of the Cõmons, vnto the destruccion of vice, and vnto the commendacion of vertue. Geue them grace (o moost mercyfull father) so wyth one mynde to consente in al godly and ryghteous thynges, that they rulyng ryghteously, and we liuing obediently, maye altogether with quiet harts & fre consciences praise and magnify the oure Lorde God for euer and euer. Amen.

A prayer for the Judges.

A God thou moost righteous iudge, whych commaundest

Pro.xviii.
Deut.i.

by thy holye word such as be chose Judges ouer thy people as be of approued conuersacio, wyse, & learned in thi holy lawes, & feare the theyr Lord God, and such as both are true theym selfes, & also loue truth, and hate couetousnes we besech the to send vs such Judges as thy sacred stryptures doo paint, and sette forth vnto vs, & so to rule theyr hartes with thy holy spirite, that in theyr iudgements they admite no false, accusacions haue no respect of personnes, neither to be desyrous of gifts, which make wise me blynd and corrupt the causes of the rychteouse, nor yet geue sentece wyth the vngodly for bribs, and so condemne the innocent and shed righteous blud but ỳ they hauing thy fere alway before theyre eyes, and knowyng that they execute ỳ iudgemet not of man, but of the theyr lord God

Pro.xxiii
Deu.xvi.
Eccl.x
Psalm.xv.

Ti.Pa.xvi.

may

may he indifferētly al matters iudge accordyng vnto equity and iustice, deliuer the oppressed from ye power of the violent, be fauourable to the stranger, defend the fatherles & wydow, plead ye cause of the righteous, help the poore auaunce vertue, suppresse vyce, & in al both theyr wordes & workes so behaue them selfes, as though they shuld straightwaies appere before the righteous throne of thy maiestye, and render accompts of theyr doynges. Graunt this most merciful father for thy dere sōnes sake Jesu Christ our lord Amen.

Esay. i. Jerem. xxi. and. xxii. Zacha. vii. psal. cxxxii. Sap. i. vt psalm. xl

¶ A general prayer for al Magistrats.

O Lord, which art that most high power, & of whom al power vnto this end is ordeyned cuē ye the publique wele shuld be cōserued, ydolatry banished true religion mainteined, good order kept, vertu auāced, & vice punish

giue, we beseche the, vnto al ciuile Magistrats, head rulers, and common officers thy holye spirite, whi che way to rule them in al theyr doynges. that euerye one of them accordynge to theyr vocacion, maie trulye and faithfulli do that, whyche appertaineth vnto theyr office, Kyndle in theyr myndes a feruent desyre of readynge thy holye lawe bothe daye and nyghte, that they maie do al thynges accordynge vnto that. Graue in their hertes the true knowledge of the and of thy sonne Jesu Christe, and an whole entente to honour and serue the accordyng thy to blessed word all the dais of theyr life. Make them vnfained fauorers of thy holye Gospel, and louing nurses of thy true preachers. Geue them grace to banyshe out of theyr Realmes and countreyes all Idolatrye, superstycion, hipocrisye, fained religion

Psalm. i.
Deu. xvii.
Iosu. i.
Psalm. ii.
Sap. i. vi.
iiii. reg. xxi
and. xxiii.
Esay. xliii.
Deut. xiii.
iiii. Reg. xv

fals

fals worshypping, with al the pre- iii. re. xviii.
ceptes, ordynaunces and inuenci- i. Sa. xvii.
ons of menne that fight with thy
blessed worde. Make thē not on-
lye fauourers, louers and promo
ters of thy holye Gospell, but also
folowers, liuers and practisers of
the same vnto the example of all
theyr subiectes. Worke in theyr
herts, o Lord, such a loue toward
the common wele, that their own
pryuate commoditie sette a part,
they may employe al theyr ende-
uoures to auaunce, beautifye, en-
rich & make wealthy theyr realm
and countrye. Make them gētle,
frendelye, louyng and beneficial
to their inferiours. Make theym Deu. xvii
pytyfull vnto the myserable, and Prou. xx.
liberal vnto the poze. Geue them
that affeccion toward other, that
they haue towarde them selfes.
Endue them wyth such louyng fa- Eccl. xxxii.
uoure vnto theyr subiectes, that

they oppresse thē not with to much
and vnlust vexacciōs. Expel al ti-
rannye oute of theyr hertes, and
make them righteous and merci
full. Graunte that they may rule
iustly, seke iugement, deliuer the
oppressed, defende the fatherles,
comfort the widow, fauoure good
letters, maynteyne scholes, norish
learned menne, promote such as
be godly and vertuous, and with
oute anye vngodlye auaunceyng
of them selfes, liue amonge theyr
people, as a louyng father amōg
his natural children, seking their
quiet and wealthe. Fynally giue
thē grace so to behaue them selfs
all the tyme of theyr rule and go-
uernement, that they mai appere
bothe before the and in the syght
of all good menne worthy Offy-
cers in a common weale, and Mi
nisters mete to occuppye the place
in temporall regiment of the our

Esa.i.
Iere.xxi.
and.xxii
Zacha.vii.
Psal.lxxxi.
Eccle.xxxii.
Deu.xvii.

Lord

Lorde God that moste high and worthy Magestrate, which liuest and reignest wyth thy only begotten sonne and the holye ghost one true and euerlastynge God, in al honoure and glory worldes wyth oute ende. Amen

¶ A prayer for Bysshoppes and Ministers of goddes worde.

O Lorde Jesu Christe that true and euerlasting Bisshoppe, the Mytrour and liuely exemplare of al faithful pastors and herdmen both in life & doctryne, whych cammest downe frome God thy father not onelye to be our redeamer, but also oure teacher, to open and declare vnto vs the misterye of the holy scryptures afore hydde, and corrupte thorowe the leauen and fals doctryne of the Scrybes, Phariseis, Saducees, and suche other deceiuers of the people.

Psa. cx
Hebr. v. vii.
Esay. lxi.
Luke. iiii.
Jhon. xii.
Math. xxiii
Math. xvi.
Mar. xviii.
Luke. xii.

We

We most humbly besech the, mercyefullye to beholde thy poore and scattered flocke, whome thou haste purchased wyth thy mooste precious bloude, and to send them suche shepheardes as maye dylygentlye seke vp the loste shepe, louyngelye lay them on theyr shulders, & faithfully bryngе them home again vnto the shepefolde. Ah Lorde, thou seest how gret the harueſt is, & how few the workemen be. Thou arte lord of the heruest, vouchsafe therefore we most hũbly pray the to sẽd laborers into thy harueſt. Take awai these idle lubbers, which do nothing but deuour thy shepe, clothe thẽ selfes with the finest of ỹ wolle and eate of the fattest of the flocke. Theues and robbers are thei, and not pastores and preachers. For ỹ weake they holde not vp, the sicke they heale not, the broken they bynde not together, the oute castes they

Actes. xx.

Luke. xv.

Luk. x.
Math. ix

Ezec. xxxiii.
Jer. xxiii.

Jhh. x

Ezec. xxxiii.

they bryngе not agayne, the lost
they seke not, but churlyshlye, and
cruellye do they rule thy flocke. A John.x.
good shepeheardegeueth hys lyke
for thy shepe, but the hyreling, and
he ȳ is not the shepeherd nor owe-
ner of the shepe, seeth the wolfe cō-
ming, & forsaketh ȳ shepe, & flyeth
and the wolfe catcheth & scattereth
the shepe. Suche hyrelynges, O ii. Pet. ii
good Lorde, take awaye from vs, Phil, iii.
whych seke nothyng but idellye to Roma. xvi.
lyue of the swete of oure browes, & Act. xx.
of the laboure of our handes, and
notwythstandynge suffer vs to be
myserable torne of Antychriste
and of his ministers, both by their
tirrānye, and false doctrine. A thief Jhon. x
cometh not but to steal, to slay, and
to destroye. Take awaye from
vs, O good Jesu, those theues
whych steale away the liuyngs of
the true shepeerdes, whych slay our
soules for want of thy holy word,
and

and destroi vs with their corrupt maners, wycked liuing, and most detestable cõuersacion. Take a-
Zacha. xi. way frõ vs those heardmẽ, yea rather those idols as thi prophet calleth thẽ, whych are not residẽt vpon their benefices, nor geue attendaũce vpõ their cure, but forsake their flocke, & yet rob from thẽ all that they may catch, and geue vs such pastors as wyll watch vpon their flocke, abide amõg thẽ, teche them thy blessed word, fede them wyth hospitaliti, lead a godli life, bring vp their youth vertuously, and be at all tymes readye, if thy glori, and the health of theyr parishioners requireth to bestow ther
Esay. lvi. life. Take away from vs al those curates, whyche are blynde, wyth out knowledge, dumme dogges, not able to barke, which haue plesure to behold vain things, & loue to lie shortyng & dreaming. Most
vn

vnshamefaced dogges are they,
thei haue neuer inough, although
they heape vpon benefyce, pre=
bend vpon prebend, deanery vp=
on deanery neuer so much, For al Ier. vi
are wholy bent vnto couetousnes
euen from the hyghest vnto the
lowest, and the thynges that they
get, spend they in bankettinge, &
in vayne pleasures. Take away Math. vii.
from vs those false propets, wly=
che come vnto vs in shepes clo=
thing, but inwardli are rauening
woules. Take away these false a
nointed, and false preachers wh=
che by their subtle doctryne go a= Math. xxii.
boute to brynge vs into errour,
and teach vs not to seke the with
true faythe, in heauen wher thou
sittest on the ryghte hand of God Mark. xvi.
thy father, but in the closter, & in ỏ Luke. xxiiii.
pire. Take away frõ vs those gre Actes. i
uous wolues, which are entred in Heb. i.
amonge

Actes.xx amōg vs and spare not the flocke but speake peruerse thynges that they maye leade awaye the faythful after them. Take awaye from vs al those men plesers, whiche by ther fayre speche, and flatterynge Roma.xvi. wordes, deceyue the hertes of the symple, by thys meanes seruynge their bellye and not the, O Lorde Jesu Christ. Take away from vs Gala.v.y these iusticiaries, which teach that we are iustifed by the woorkes of the lawe, and not by fayth alone in our Lorde God. Ah Lorde, if our iustificacion commeth of worke, then diddest thou dye in vayne. But whosoeuer seketh to be iustified by worke, is vtterly fallen frō the grace and fauour of God. For we know that a man is not iustifyed by the worekes of the lawe, but by the fayth of the our Lord Jesu Gala.ii. Christ: ꝛ we haue beleued in ỹ, O Lorde, that we mygyt be iustyfyed by

by the kayth that we haue in the, & not by the workes of the lawe, because no man shalbe iustified by ỳ workes of the lawe. Take awaye frome vs those dogges, those euill workemenne, those shauelynges, whiche teache, that thou by ỳ one onlye oblacion of thy bodye, haste not made perfecte for euer them ỳ are sanctified. Ennemies are they of the crosse of Christe, whose ende is destruccion, whose God theyr belly is. Take awaye, frō vs these false doctors, which priuely bringe in damnable sectes and denye the the Lorde, whiche hathe boughte them, thorowe whome the waye of truthe is euell spoken of, & thorow couetousnes with their discett full woordes make marchaundise of vs, whose iudgemente is not far of, and whose dampnacyon slepeth not. Take away frō vs those false prophets and spirites of Antychrist

Phil. iii.

Hebru. ix. x.

Phil. iii.

ii. Pet. ii.

i. Iohn. iiii

tychrist, whych teache that thou
Lord Jesu Christ tokest no flesh
of that blessed and vndefiled vir
gine Mary thy mother. Take a-
waye from vs proude whore of
Apoca xvi. Babylon, that great and blasphe
mous baude of al the whordsō of
and abhomynacions of the earth
with whom euen the very kyngs
of ȳ earth haue played the whore
mongers, and they tha. dwelt on
the earthe were made drōkē with
the wine of her whordom. Doune
O lord wyth that purpled & rose
coloured whore, decked with gold
pearle & precioukestones, hauing
a golden cup in her hande, full of
the abhominacyons & filthynesse
of her wantōnes Downe, o Lord
wyth that glorious strompet, whi
che is droncke wyth the bloud of
saynctes, and wyth the bloude of
thy Martirs O Jesu. Lette that
whore

whore be hated of al menne, lette her be desolate, conforteleſſe and naked, yea lette the very flesh of her be gnawen of, & ſhe cōſumed wyth fyre. Let that greate Babylon be made a dwellyng place of deuils, and an hold of al vnclene ſpirites, and a cage of all fylthye, and hatefull bydes. For of the wine of her peſtilente whordome haue al nacīōs dronken. Yea the very kynges of the earth haue cōmitted whoredome with her, and the Marchauntes of the earthe haue waxen ryche thorowe her wantonne pleasures.

Apo. xviii.

O Lorde take awaye from vs theſe Marchaunts, that geue attēdaūce vpō that filthy whore, and deceiue the wholeworld with theyr peltynge pedlarye, theuyſh traſhe and maſkynge marchaundyſe. Lette theyr wares bee ſoulde no more, but bothe they

and

and theyr bloudye whorysh Ma-
stresse taken awaye frō vs, so that
we be no more deceiued by them,
nor the truthe of the glorypous gos
pel condempned for heresy, nor yet
the bloude of the saynctes anye
more shedde. O Lord take awaye
from vs all these aforesayd mon-
stures euen so marie as deface thy
glorye, corrupte thy blessed word,
despyse thy flocke, and takynge vp
on them to be feders, fede them sel-
ues and not thy shepe: and in their
steade place good Bishoppes, lear
ned preachers, Christen ministers,
fayethfull teachers, true spiritual
fathers, euen such as brenne wyth
a feruente & vnfayned zele toward
the settinge forth of thy glory and
the healthe of thy people. Indue
them wyth thy holye spirite, that
they maye be faythefull and wyse
seruauntes, geuinge thy houshold
meate in due season. Gene them
that

Ezc.xxxiii.

Mat.xxiiii
Luke.xii.

that thy wysdome, whiche no man
is able to resyste, wherewyth also Luke. xxi.
they maye be able both to exhorte Titu. i.
wyth wholsome doctrine, and also
to conuince and ouercome theim ý
speake agaynst it. Let repentance
and remissiō of sinnes be preched Luke. xxiiii.
of them in thy name among al na-
cions. Geue thē grace to perseuer
in thy truth vnto the ende. Graūte Math. x.
also, O Lorde, that they maye tru- and. xxiiii.
ly and reuerently minister vnto vs
thy holy misteries Baptysme, and
thy holye supper, that oure faythe
maye bee confirmed, stablyshed,
and strengthened by the worthye
receiuinge of thē, and we wel com Math. xvi.
forted and made stronge againste
the gates of hel, ý deuyl, the world
the flesche, the curse of the law, syn, Eccle. iiii.
death, desperacyon, and all that is
enemy vnto vs. Let not their hand
be stretched oute to receiue, & slow
to geue, but graue in them (O bles

led sauyoure) a mynd content with that is inoughe, one shepherde to haue one flocke, and whatsoeuer they receiue of theyr parysshners, wyllyngelye to spende it amonge them in mayntaminge hospitality for the reliefe of the pore, that thei may be found feders of the flocke both in worde and dede. For thou (O Lord) commaundest by ỏ Prophete in the olde law, that al tythe shuld be broughte into thy barne, that there myghte be meate in thy house. Thou callest the preachers barne, thy barne, and his house thy house, And vnto this ende woldest thou haue temporal thynges prouided for thi preachers, that they myghte haue wherof to lyue them selfs, to fede theyr family, and also to cõfort the pore of the parish. To fede with word ⁊ not with worcke profiteth litel. To fil ỏ eare with ỏ soũd of words, ⁊ to suffer the body starue for honger, is not the parte

hospitalitie

Mala. iii.

Note.

of a good shepeheard. He is not a good herdeman that standeth all daye whystlynge and callynge at his sheepe, but he ye dryueth them vnto swete and pleasant pastures where they may eate their bellies ful. Thy holy Apostle cōmandeth a Byshop or spiritual Minister to maintenne hospitalitie. Thou also whych art ye mirrour of al goodnes & liuelie exāplare of al true pastors being in this world conuersaunte amonge men and a precher of thy heuenly fathers blessed wil fedest ye people not onlye wyth thy godly doctrin but also with corporal food geuyng an exāple to all spirituall pastoures ye they shuld do so likewise. Thou cōmādest also thi blessed Apostle Peter thrise to fede thi flock, ye is fi st with ye pure doctrine of thi heuenli gospel wherunto thi holi sacran er ts as sure seales annexed for ye co fir macie of thi truth

i. Tim. iii.
Tit. i.
Mat. xxiii. and. xv.
Mar. vi.
Luke. ix.
Ihon. vi.
Ihon. xxi.

Secondlye wyth godly conuersacion, and a life agreable to the doctrine, that the parysshioners maye the soner be allured vnto maners worthy of the Gospell. Thyrdlye wyth hospitalytye. And thys commandement gauest thou not only vnto Peter, but vnto all other thy Apostles, yea and to all spirituall pastours that haue or shal succede them vnto the ende of the worlde, that thy poore people may be fedde
Actes. vi. both bodye and soule. This commaundement (O swete Jesu) was
Roma. xv. diligently executed of thy holy Apostels, and of the faythfeul mynisters that succeded them, which al
ii. Cor. ix. were moued wyth so greate and so
Actes. xx. tender cōpassion towards the poore members, that they dyd not onlye
ii. Cor. xi. feede them wyth suche goods as
i. Tessa. ii. thei receiued of ye christen cōgregacion, but also to sanctify they r lacke
ii. Tes. iii. hath wrought with their handes.

But

But o Lorde this louynge pity to warde the poore in these our dais is greatlye abated, & waxeth vtterlye cold in many of the Mynysters of thi Church, which notwithstandynge are them selfes verye wealthye, and lyue all in pleasure of the churche goodes, so that by thys meanes they are not resident vpon theyr benifices, they maynytayne no hospitalyty, the parysheners are robbed of theyr dutyes, & the poore are not fed with meat as thou haste commaunded, but they rather mysertablye sterue for honger. Unto such shepherds as fede Ezc.xxxiii.
them selfes and not the flocke, as eate the milke, are cladde with the wolle, and eate of the fattest of the flocke, & yet feede not the shepe, ỳ threatnest dampnacyon by the prophete, promysynge that thou thy selfe wylte vpon the shepherds, & require thy shepe from their hãds

and make them cease from fedyng
of thy shepe. Yea ȳ saist moreouer
that the shepperds shal fede them
selfes no more, for thou wylt deli=
uer thi shepe out of their mouthes,
so that they shal not deuoure them
after this. Thou promisest also to
sette faythful shepperdes ouer thy
flok, and quietly to place thy shepe
in grene, fatte and pleasaunte pa=
stures, so that the beastes of the
fyelde shal deuour them no more,
but they shal dwel safelye without
anye feare, neyther shal they anye
more be famished with hoger, nor
yet beare the spytefull wordes of
the heathen. For thou theyr Lorde
God wilt take care of them. Deal
wyth thy flocke (O moofte faythe=
full shepheard) accordyng to thy
promyse. Dryue awaye frome a=
monge vs all rauenynge wolfes
and deceitfull hypocrites, whyche
C. Lor. xi. are

are the Mynysters of Sathan, chaungynge them selfes into aun-
gelles of lyght, and appoynt faithfull and dylygente heardemenne
ouer thy flocke, whiche may feede them wyth thy lyuely worde, leade
a good lyfe, and maynetayne hospitalytye amonge theym for the
comforte of the poore, and in all thynges so behaue them selfes ac-
cordinge to thy blessed wyll and commaundement, that when thou i.Pet.v.
the mooste hyghe Byshoppe and cheife shepehearde shalt appeare,
they may receiue the vncorruptible crowne of glory. Amen.

A prayer for Gentlemenne.

ALL be it what so euer is Jhan.iii.
borne of flesche is flesche,
and all that we receyue Gene.iii.
of our natural parents
is earthe, duste, ashes & corruptiõ,

Eccle.vii.r so that no chylde of Adam hath a-
nye cause to boste hym selfe of hys
byrth and bloude, seynge we haue
Psal.li. al one flesh & one bloud, begotten
in sinne, conceiued in vnclennesse,
Ephe.ii. and borne by nature the chyldren
of wrath, yet for asmuche as some
for theyr wysdome, godlinesse, ver
tue valeance, strength, eloquence
learnynge and policye be auaun-
ced aboue the common sort of peo
ple vnto dignities and temporall
promocyons, as menne worthy to
haue superiority in a christē cōmō
weale, and by thys menes haue ob
tayned amonge the people a more
Jhon.i. noble and worthy name: We most
entyrely beseche the from whome
alone cometh the true nobilitye to
Malach.iii. so many as are born of the &, made
thy sonnes thorowe fayth, whether
they be ryche or poore, noble or vn
noble, to geue a good spirit to our
superiours, that as they be called

Gentel

Gentlemen in name, so they maye shewe them selues in all their doynges gentle, curteous, louing, pitifull, and liberall vnto their inferiores, liuing among them as natural fathers amonge their chyldren, not polling, pyllynge, and oppressyng them, but fauorynge, helpynge, and cherysshynge them, not destroyers, but fathers of the contrey, not enemyes to the poore, but ayders, helpers, and cōforters of them, that when thou shalte call them from thys vale of wretchednes, they afore shewing gentlenes to the commō people, may receyue gentlenes agayne at thy merciful hand, euen euerlasting life thorow Iesu Christe our Lord. Amen,

☞ A prayer for Landlordes.

The earth is thine, O lord, and al ý is conteined therin, notwithstādingē ý haste geuen ý possession therof vnto the

Psal. xxiiij.
Psal. cxv.

children

children of men, to passe ouer the time of their short pilgrymage in this vale of misery: We hartely pray the to send thy holy spirit into the harts of them that possesse ỳ groũdes, pasturs, & dwelling places of ỳ earth, that they remembring thẽselues to be thi tenaunts, maie not racke and stretch out the rents of theyr houses and lands, nor yet take vnreasonable fines & incõms after the maner of couetous worldlinges, but so let them out to other that the inhabytaunts therof may both be able truly to pay the rents and also honestli to liue, to nourish their famili, & to relief ỳ pore, geue thẽ grace also to consider, that thei are but strangers & pylgeymes in this world, hauing here no dwellig place but seking one to come, ỳ thei remembring ỳ short cõtinuãce of their life, mai be cõtẽt, with ỳ is sufficiente, & not ioyne house to house nor couple lãd to lãd to the empo-

Psal. xxxix
i. Pet. ii.

uerishment of other, but so behaue
themselues in letting out their te
nements, lands and pasturs, that
after this life they may be receiued
into euerlastinge dwelling places
thorow Jesu Christ our lord. Amē

A prayer for Marchauutes.

ALmyghty god maker and dys
poser of all thynges, whyche
hast placed thy creatures necessari
for the vse of men in diuers lands
and sundry countris, yea and that
vnto thys ende that all kyndes of
men shuld be knit together in vni
tie and loue seing we al haue nede
one of anothers helpe, one country
of another coūtryes cōmodity, one
realm of a nother realmes gifts &
frutes, we besech the to preserue &
kepe al such as trauel ether by lād
or by sea, for the gettinge of thyn-
ges that be necessari for the welth
of the realmes or countries where
they dwel, & to giue thē sak passage
both in their goyng & comming, ȳ

they haupnge prosperous sourcenyes may shew them selfes thankful to the, and beneficyall to theyr neyghbour, & so occupy theyr marchaundyse wythoute fraude, gile, or deceite, that the common weale maye prospere & florysshe wyth ỳ a bũdaũce of wordly things thorow theyr godly & ryghteous trauails vnto the glory of thy name. Amen,

¶ A prayer for lawers.

Rom. vii. C. Tim. i.

WE knowe, o Lord, that the lawe is good, if a manne vse it lawfullye, geuen of the as a synguler gyft vnto ỳ children of men for maynetenance of godlye orders, for puttynge away of iniquities and wrongs, for restorynge of menne vnto their ryght, for the auauncemente of vertue & punyshment of vyce: We most hertely pray the, which art ỳ lawe geuer, whiche alone is able to saue & to destroye, from whom also com-

Iaco. iiii.

Eccle. i.

meth

meth all wysdome, prudence, and knowledge, so to rule thorowe the gouernaunce of thy holy spirit the heartes of lawyers, that they hearyng mens causes being in controuersie, w̃ discrecion, & indifferēcy, and weying them iustly and truly accordyng to the tenore and equitē of the lawe, maye wythout parcialitye both faythfully geue counsel, and also indifferentlye pronounce of al suche causes as be broughte vnto thē, and by no meanes suffer them selfes to be corrupted w̃ brybes, and gyftes, which blynde the eyes of the wyse, and subuerte true iudgemēt, but walke so vprypghtly in al mens matters, ꝯ they sekyng w̃ godly trauels a quietnes amōg men in thys world, may after their departure from thys troubelouse vale of mysery enioy euerlasting reste & quietnes in ꝯ heauenli mā-sīō, thorow Jesu Christ our Lord.

Eccle. xx.
Deu. xvii.

a prayer

A praier for Laborers, and men of occupacions.

Job.v. As the birdeis borne to flye so is manne borne to laboure. For thou, O Lorde, haste commaunded by thy holy word, ȳ man
Gene.iii. shal eat his bread in the labour of his handes, and in the sweat of his
Psa. cxviii face, yea thou hast geuen cōmaundement, that if any mā wyll not la-
ii. Tes.iii boure, the same shuld not eat, ȳ re quirest of vs also, ȳ we withdrawe
ii. Tes.iiii. our selues from euery brother that walketh inordinately, and geueth not his mynd vnto labour: so ȳ thy godly pleasure is ȳ no man be idle but euery man laboure according to his vocacion & calling: we most humbly besech the to graue in the hertes of al laborers & workemen a willing disposicyon to trauel for their liuing according to thy word and to blesse the labourers paynes and trauayles of al such as eyther til ȳ earth, or exercise am other hā-

by occupacion, that they studynge to be quiet, & to meddle wyth theyr owne busines, and to worcke wyth their own hands, and thorowe thy blessing, enioying ỳ frutes of their laboures, may knowledge the the geuer of al good thinges, and glorify thy holy name. Amen.

i. Tes. iiii.
ii. Tes. iii.
Iaco. i.

A praper for Rychmen.

ALbeit, O Lord, thou arte the geuer of al good thinges, and thorowe thy blessyng men become rich ỳ are godli and iustely riche, yet ar we taught in thy diuine scriptures, ỳ riches, and the cares of worldlye thynges smother vp thy holy worde, & that it is more easy for a gable rope to go thorow ỳ eye of a nedle, then a riche mã to enter the kingdõ of heuen: again, ỳ thei which wil be rich fal into temptacyon & snares, & into many folysh and noysom lustes which whelme men into perdicion and

Prou. x.
Math. xiii.
Mar. iiii.
Luke. viii.
Math. xix.
Marke. x.
Luke. xviii
i. Timo. vi.
Eccle. v.

and destruccyon for couetousnesse is ÿ roote of all euils) we therfore perceiuing by thy blessed word so many incommodities yea pestilences of mãs saluacion to accompany ryches, most entirely besech the to blesse suche as ÿ hast made rich with a good, humble, louyng & fre mind, that they remembryng them selfes to be thy dispensatours & stewardes, maye not set their minds vpon the deceitful tresures of this world, which are more brytle then glasse and more vaine then smoke nor yet hepe vp thick clay against thē selues, but liberalli & cherfulli bestow part of such goods as thou hast cõmitted vnto thē vpon their pore neighbours, make thē frinds of wicked Mammõ, be merciful to the nedy, be rich in good works, & redy to geue & distribut to ÿ necessitie of ÿ saintes, laying vp in store for them selfes a good foundacion

Luke. xvi.

Phal. ii.

Luke. xv.
Math. v.

1. Timo. vi.
Roma. xii.
1. Timo. vi.

agaynst

agaynst the time to come, that they may obteine euerlasting life thorow Jesu Christ thy sone, and our Lorde. Amen. i. Timo. vi.

A prayer for poore people.

As riches, so likwise pouertie is thy gift, o Lord. And as thou haste made some rych to dispyse the worldly goods, so hast thou appoynted some to be poore, that they myght receiue thy benefytes at the rych mens hãds. And as the godlye rich are welbe loued of ỳ, so in like maner are the pore, if they bere ỳ crosse of pouerty pacientli & thãkfulli. For good and euil, like & death, pouertie and riches are of the O lord. We therfore most hũbly pray the, to geue a good spirite to al such as it hath plesed the to burden with the yocke of pouerty, ỳ they may with a pacient and thãkful hert walk in their state lyke to that pore Lazare, of- Eccle. xi. Math. v. Eccle. xi. Luke. xvi.

whom we read in the gospel of thy welbeloued sonne, which chosed rather patientlye, & godly to die, then vnrustly or by force to gette anye mannes goods, and by no meanes enui, murmure, or grudge against such as it hathe pleased the to endue wyth more aboundaunce of worldelye goodes, but knowinge their state, although neuer so humble and base, to be of the their lord God, and that thou wylte not forsake them in this their neede, but sende them thynges necessarye for theyr poore life, maye continualle praise the, and hope for better thinges in the worlde to come, thorowe thy sonne Jesu Christe oure Lord.

AMEN.

A prayer for the Commons.

Roma. xiii.

THou haste commanded, O Lorde, in thy holye scriptures, that all subieces should be obedient

to

to the hygher powers: not only for feare, but also for conscience sake, for there is no power but of the. i. Pet. ii. Rom. xiii.

The powers that be, are ordeined of ÿ: whosoeuer therefore resisteth the power, resisteth thy ordinaũce, and they that resist shal get to thē selfes damnacion, Wherfore wee knowynge thys thy commaundemente, and not wythstandynge not ignorauncte of the workes and subtilties of the Deuyl, wyche laboreth to the vttermoste of his power to dryue oute of mennes hertes true & faithful obedience towarde their superiours, and in the stede thereof to plante disobedience, rebellion, sedicion, tumult, cõmocion, insurrecctõ, & whatsoeuer mai trouble a christē comon wele, and breke thy holy ordinaunce, moste hũbly & from the verye hert beseche the to graue in ÿ herts of ÿ comõ people faithful, true, & vnfained obediece,

bothe towarde our kynge, and toward the other rulers that are set of hym for the punyshemente of evyl doers, but for the prayse of the that do well. Graunt them also (O moost mercyfull father) a wyllyng mynde to geue to euerye man hys duety, trybute to whom tribute belongeth, custome to whom custome is due, feare to whom feare belongeth, honour to whom, honour perteyneth, and aboue all thynges to praye wythoute ceassynge for all them that be in authoritye, that we maye lyue a peaceable and quiete life in all godlinesse and honestye vnto the glory of thy blessed name.

1. Pet. ii

Roma. xiii.

AMEN.

An Prayer for the vnmaried.

ALbeit moost merciful father, mariage is honorable amonge all personnes and the bed vndefyled, yet for asmuche as some thorowe

Hebr. xiii.

thorowe thyne exceadynge and a-
boue natural gyft(for no man can
liuest chast, except ꝑ geue hym the Sapi. viii.
gift)liue fre frō the sweet yocke of
matrimoni, some again for ꝑ teder
nes of age are not apt for holi wed
locke: we most hertely pray ꝑ, that
they which haue receyued of ꝑ the
gyfte of continencye, may so traine
theyr lyfe in godlye exercises, that 1. Cor. vii.
thou mayst go forth to continue &
encrese that thy gift in them, that
they may the more frely and quiet
lie serue ꝑ, and care for those thin
ges that perteyne vnto thy glory.
Again, that the other passing ouer
the time of theyr yonge age in thy
feare, in godlye trauails, and ver
tuous laboures, maie exchue al e=
uyll, wycked, ryotous, and wanton
cōpany, that when they shall take
on them the holye and honorable
order of blessed wedlock, thei may
bryngе wyth them cleane and vn=

defyled bodyes, and so lyue in that godly state of matrimonye, auoydynge al fornicacion, whordō, and vnclennes, al discenciō, strife & debate, that thou maist blesse them, & their mariage, prosper their godly trauels, send them good successe in all their doynges, and make them ioyful parents in seyng their chylders children according to thy holie promise, which liuest & reignest very god worlds wout end. Amen.

Mta. xix viii.

A prayer for them that be maried.

A Monge other thy creatures (o euerlasting God) whē thou hadst made mā according to thyne own similitude, likenes & image, ÿ saydest: it is not good that mā be alone: let vs make him a helper like vnto him self, & shortly after ÿ formedst a woman of the mans ryb, & broughtest her vnto Adam, whych sayde: Thys nowe is bone of my bones, and flesche of my flesh, She shalbe called a woman, for she is taken

Gene. i. b

Gene. ii.

taken of man. Wherfore man shal
forsake father & mother, & cleue vn Ephes.v.
to hys wyfe, and they shall be.ii.in
one flesche. And ye blessynge the ga= Gene.ii.
uest the cōmandement, saying. En=
crese & multiply, & fulfyl the earth
Here learne we (O heauēly father)
that ye art the author of mariage, &
that so many as mary in thy feare,
are coupled together of the, blessed Math.xix
and defended, & that thou hast loy
ned them together to this end, that
they shuld encrease the earth, and
bring forth sons & doughters vnto
the glorie of thi name. Thi holy a=
postle also cōmaūdeth, ye to auoyd i.Cor.vii.
fornicaciō euery mān shuld haue his
own wife, & euery womā her owne
husbād, so yf they cā not lyue syn=
gle they shuld mari, for it is better
to mary the to burn. Here lerne we
agayne (O heauenly father) that
thou hast ordeined matrymony to
be a salue vnto the infirmitye and

weakuesse of oure flesche, and hast
geue it as a presente remedy vnto
vs againsse the ragynge lustes of
olde Adam, that we takynge vpon
vs the holye order of Matrimoni,
Luke.i. & by this meanes exchuing whore-
dom and al vnclenes, mygh serue
the in holynes and purenes all the
the days of oure life. We therfore
consyderyng how greuous and of-
fence it is before thy diuyne Mate
sty for such as be maryed dissolute
lye to lyue, and contrarye vnto
theyr professyon to abuse them sel-
fes, moost hartelye praye the, fa-
nourablye to beholde al suche as
haue taken vpon the the yocke of
honorable wedlocke, & to geue the
grace to order theyr life accordyng
to thy holy word. Graunt (o merci-
full Lord) that the maried men be
Collos.iii not bitter, that in churlisy and vn
kynde vnto theyr wyues, but loue
Ephe.v. them as thy dearly beloued sonne
Christe

Christe loued the faythful congre=
gaciō, prouid for them, defend thē
and cherish them euen as they che
rysshe theyr owne bodyes, agayne, i. Peter.iii.
dwel with thē accordyng to knowe
ledge geuing honour vnto ỳ wife
as vnto the weaker vessel, & as vn
to them that are heyres also of the
grace of life, that euery one of thē
auoydyng fornication and know=
inge howe to kepe his vessel in ho i. Tess.iiii
lynesse and honoure, and not in the
lust of concuppyscence, as bothe he
then that knowe not God, may by
theyr godlye conuersacyon shewe
them selues to haue takē vpon thē
the holye order of Matimony, not
at the prouocacio n of the flesh, but
thorow the mocion of thy holy spi=
rite. Graunte also that the wyues
be obedient and submit them selfs Ephe.v
vnto their own husbands, in al ho
nest and godly thynges, that they Coloss.iii.
which beleue not the worde, maye
with

1. Peter. iii. wythoute the word be won by thy
conuersacion of theyr wiues while
they behold theyr pure conuersaci
1. Tim. ii. on coupled with feare, Gyue them
grace also to araye them selfes in
1. Peter. iii. comelye apparell, with shamefast
nesse and descrete behaueour, not
with broyded heare, other gold, or
pearles or costlye araye, but wyth
suche as becommeth wemen that
professe the worshipppynge of God
throw good workes, that the hyd-
man of the hert be vncorrupt, with
a meke and quiet spyryte, wycyche
spyryt is before God a thyng much
set by. Agayne, graunte, O Lorde
that both the housbandes and the
wyues maye so walke in thy feare
and in thy holy law, that ÿ maye
haue a pleasure in them, blesse the
prospere theyr enterpryses, make
them fruiteful and ioiful parents.
Finally, the chyldren that thou sen
dest the, giue the grace so to bryng
vp

vp in thy nourture & doctryne, that they liuinge together many yeres both ioyfully and quietly mai with one voice & w one mind glorifye thy blessed name for euer. Amen

Ephe. vi.

¶ A prayer for women with childe.

THou, O Lorde, arte wonderfull in all thy worckes, and whatsoeuer thy good pleasure is, that duste thou easlye bringe to passe, neyther is anye thynge impossyble wyth the, that thou wylte haue done. And albeit thys thine almyghtye power sheweth it selfe aboundauntly in al thy workes, yet in the conceiuyng, formynge and bringynge fourthe of manne, it shyneth moost euidentelye. At the beginning, o heauenlye father, when thou madeste manne and woman, thou commaundedst them to encrease, multiplye and replenysh the earthe.

Psa. cxlv.

Math. xix

Mark. x.

Luk. xviii

Gene.i.iy. If thorow the subtle entisimentes of Satan, they had not trãgressed thy cõmãdement by eating the forbydden fruite, the woman, whome thou hast appointed the organ, instrumente, & vessel to conceiue, norysche and bryngе forthe man thorow thy wonderful workmanship, had without any labour, payne or trauayle brought forth her fruite. But that whyche thy goodnesse made easye, synne and dysobedyence hath made hard, painful, dangerous, and if thy helpe were not, impossible to be broughte to passe so that now al women bring forth theyr chyldren in greate sorowes, paynes and troubles. Notwithstãding thou shewest thy self vnto thi creatures a father of mercye, and God of all consolacyon. For that which thorow theyr owne imperfection & feblenesse they are not able of them selfes to bryngе to passe, thou

Gene.iii
i.Tim.ii

Gene.iii.

Psa.lxviii

Eccl.lxviii

Esai xliii

Jere.vi.xxx

Ezr.xxx.

thou thorowe thyne vnspeakeable
power makest easy in them, & brin
geste vnto a fortunate ende. Ose. xiii.
therfore beinge fullye perswaded Miche. iiii.
of thy bente and readye goodnesse Jhon. vi
of thy presente helpe, of thy sweete
comforte in all miseryes and necessytyes, knowynge also by the testymonyes of thy holy worde howe great and intollerable the paynes of women are that trauail of child if thorowe thy tender mercis they be not mitigated and eased, moost humblye pray ỳ for Jesu Christes sake thy sonne and our Lord, that thy louynge kyndnesse may make that easie & tollerable, whyche sya hath made hard and paynefull.
Ease, o Lord, ỳ paines, which thou wooste rightuoususly hast put vp on all women for the synne and dis obedience of oure graund mother Eue, in whom all we haue synned, and geue vnto al such as haue cō- Gene. iii.
ceiued

ceiued and be with child, strengthe to bryngе forthe that, whiche thou wōderfully hast wrought in them. Be present with them in their trouble, helpe them and deliuer them. Let thi power be shewed no les in the lake bringing forth, then in the wōderful fashioninge of the chyld that that whiche thou haste begun in them, may come vnto good lucesse. Make them glad and ioiful mothers that thei throw thy goodnesse beinge safllye deliuered, and restored to their olde strenghthes, maye lyue and prayse thy blessed name forever. Amen.

A thankes geuynge vnto God for their delyueraunce.

Monge other thy benefytes yea and those innumerable, whiche thou daily bestowest vpon vs

thy

thy nedie and poze creatures, this is not the least, O moste mercyfull father that thou of thy teder goodnesse doest vouchesafe foz the conseruacyon of manne kynde to preserue the womenne that are wyth chyld, & to geue them safe deliueraunce of theyr burden, by thys meanes makynge them glad and ioyefull mothers. For this thy benefyt and good wyll towarde vs, we so hartelye thancke the, as hertfanne thincke, beseechynge thee to worke such thankfulnesse in thee hartes of all Mothers by thy holy spirite, that they beynge not vnmyndefull of thys heyghe benefyte of their safe delyueraunce, wrought onlye by the, the sauyour of all mankynde, maye shew them selfes thanckefull vnto the foz this thy goodnesse, and neuer forgette

that

that thy presente helpe and moost
Psalm.l. swet comfort whyche thou mercy-
fully shewest vpon them in their
Pro.xviii. great trauayls, labours & paines
when they fled vnto thy holy name
for socoure, as vnto a stronge bul-
warke and holye defense, Go forth
Psal.cxliii O Lord, to make them the ioyfull
mothers of many chyldren, Endue
Ps.cxviii. them with long lyfe, that thei may
se their chyldres children. And the
Luke.i.ii. chyldren that thou geueste vnto
them, make thou as in age, so lyke
wyse in wisdome and in the abun-
daunce of thy holye spirite to en-
crease, that they may haue fauour
both wyth the, and wyth all good
menne, vnto the glory of thy moste
blessed name. Amen.

☞ A praier for Fathers
and Mothers.

Psal.xxcii For asmuche O heauenlie
father, as thou haste dealt
wyth the chyldren of men
more

more nobly thē with bruit beastes
and with other thy cretures by gi
uing thē not only, an amiable bo
dye, but also a minde, which is im Genes. i. Sapi. ii.
mortal and neuer shall die, & for
the garnyshyng of the same, that
it may be made like vnto the simi
litude, likneſſe and image of the,
hast in thy holy law commanded Deut. xiii. xi
al fathers and mothers, whō thou Eccl. vii. x. xxx. xlii.
hast blessed with ỳ gift of childrē Ephe. vi. Tim. ii.
to take diligent care for the ver-
tuous bringing vp of their sōns
& doughters, that they may lerne
euen from theyr verye cradels to
knowe the theyr Lord God, to be
leue in the, to feare and loue ỳ, to
call vpon thy blessed name, to be
thanckefull vnto the, and to walk
in thy holy commaundements al
the dayes of theyr life: We know
inge how frowarde, euil disposed
and vntoward the heart, wit and Gene. viii.
dispocion of manne is euen from

hys very youth, if it be not restrai
ned with the bit of thy most bles=
sed lawe, hertely pray the to gyue
all fathers and mothers grace af
ter the example of Abraham, Da
uid, Tobi, Mathathias, the pare
tes of Susan, Philip the Euan=
gelist, & suche other, to bringe vp
their children, euen from their ve
ry infancie, in thy feer, in thy nour
ture, and in the knowledge of thy
most healthful worde, that thei se
king no lesse ỳ garnishig of their
childrens myndes with learning
and vertue, the the preseruing of
their bodies with foode and ray=
mente, may shew them selyes pro
fytable members of the chrysten
publique weale, and faythful ser
uauntes to thee their Lord God,
whyche alone arte worthye al ho=
nour, and glory, Amen.

Gene. xviii.
Gen. xxiii.
Exo. ii.
Dan. i.
Dan. iii.
Dan. vi.
Tob. ii.

A prayer for chyldren.

As

AS thou (O mercyfull father) hast geuen commaundement vnto al fathers and mothers to bryngé vp theyre chyldren in thy feare, nourtour and doctrine, so lykewise thy good pleasure is, that chyldren shuld honour and reuerence theyr parents, diligentlye geue eare vnto theyre vertuous instructions, and faithfully obey thē. And as thou hast promysed, health, honour, glory, riches, long lyfe, and al that good is vnto theim that honour, reuerence, and humblye obeye theyr fathers and Mothers, so hast thou threatened vnto dysobedyente chyldren, ignomynye, euyll fame, contempt, shame, dyshonour, pouertye, syckenes, shorte lyfe, and suche other plages. Yea in thy holye lawe thou dooste not onelye pronounce theym accursed that dyshonoure theyre Fathers and mothers

Exod. xx.
Deu. v.
Matt. xix.
Mar. x
Ephe. vi.
Colos. iii.
Eccl. iii.
Prouer. xix.
Prouer. xxx.
Deut. xxvii.

but thou also commaundest, that if any chyld be stubberne and dyſobedient, and wil not here, but rather deſpiſe the commaundement of hys father & mother, the ſame ſhuld be ſtoned vnto death wythoute mercye, ſo greatly doſt thou abhorre diſobedience & rebellion againſt al perſons, but ſpecially agaynſt parentes. We therefore hartely wyſhing, that the plages of thy fearce wrathe (for thou GOD arte a conſuming fire) maye be far from vs, moſt hũbly beſech the to graue in ỳ harts of all children of whatſoeuer age, kynd, eſtate or degre they be, true honor, harty reuerence, & vnfained obedyence towarde theyr parentes. Gyue them grace, o good Lorde, that as thei profeſſe thy ſon Chriſt in name, ſo they may truly repreſente his maners in their life and conuerſacion, which willyngelye was

Deu. xxi.

Deute. xxi.
Hebr. xiii.

was obediēt vnto his mother Mary Luke. ii.
rye and vnto her husband Joseph
geuynge example to al children of
the lyke subiectyon and obedience
towarde theyr parentes. Engraffe
in them luche aloue towarde their
fathers and mothers, that they mai
both reuerēce them with outward
honoure and also for theyr power
help them, succoure them, prouyde
for them, comfort and cherish them
in theyr nede, euen as their parēts
nourysshed and comforted them in
theyr infancye & tender age. But a
boue al thyngs gyue they n grace Esay. xli. ii
truly e to honour the, which arte ye
heauenlye father, yea oure father
and our redemer, which hast made
vs, & daylye cherisshest vs euen as
a father or mother cherysshe theyr
mooste deare and naturall chyl=
drene. Soo shall it come too passe Esai. xlix.
that they faythefullye honouringe
the, shall also in order heartelye ho

nour and vnfaynedly obey their carnall parentes in thy feare, vnto the glory of thy most blessed name, whiche is most worthye to be honoured worldes withoute ende. Amen.

A prayer for Maisters.

Mat. xxviii
Mar. xvi

ALthoughe (O Christe thou moeste hygheste Lorde) all power boothe in heauen and in earthe, be geuen vnto the of thy heauenlye father, and albeit thou haste geuen vs a commaundemente, that wee shulde not desyre to bee called Maister, for wee haue but one Maister, whyche thou arte, and al wee arte bretherin hauinge one father, whyche is in heauen, yet forasmuche as thou according to thy blessed wyll haste appointed some superioures, some inferioures, some maisters, some seruaunte, some to commaunde, some to obeye, some to rule, some to serue,

and

and by thys meanes such as be in superiorite haue obteyned by thy holye worde, the name of masters, or Lordes, because they haue seruantes vnder them, and rule vnder thee, accordynge to thy good pleasure, and godly appoyntment, whyche art the most supreme power, and moost excellente maiestye, kyng of kinges, and Lord of lordes, to whome all thynges bothe in heauen, and in earthe, and vnder the earth do bow their knees, and gene reuerence, and honoure, whose prayse also euerye nacyon and language dothe auaunce and sette forthe, confessynge that thou art the Lorde Iesu Christe, vnto the glorye of God the father. We moosste humblye praye thee, which arte the greatest master, and moost hyghest Lorde, to sende thy holye spirite vpon all suche as are called masters heare in earthe,

i. Timo. vi. Apoc. xvii. and, xix.

Philli ii.

and haue superiozitie ouer other, that thei remembzing the selues to be thy seruantes, and that they also haue a master in heuen, with whō ther is no respect of persons may put away al threatenynges, all crueltie, al vnrighteoulnes, & do that vnto their seruaunts, whiche is iust & equal. Graunte that they entreate not euyll, theyr seruauntes whych wozke trulye, noz the hyzelyng that is faithful vnto the. Graunt that thei be not as lyons in their houses, destroynge their houshold folkes, and oppzesyng such as are vnder them, but rather that they chyrysh and loue theyr faythful and discrete seruātes, euen as their own soule, and by no means suffer them to be vnrewarded foz their paines taking eno yet at the last to be dzyuen to beggary foz their true seruice doing, but that they liberally rewar

Epke. vi.
Collyss. iiii
Eccle. vii.
Eccle. iiii.
Ecclesi. vii.

ding

dyng them accordyng to their de
sertes, may shew theselues to be
thy true seruaunts, which leauest Mat.xvi.
no mã vnrewarded, but geuest to
euery mã according to his dedes Roma.ii.
to them that do wel, and continue
in wel doing, glory, honour, peace
immortality, and euerlasting lif:
to them that do euyl, and cõtinue
in the same: indignacion, wratho
displeiure, trouble, sorow, and e=
ternal dãnacion. Graunt therfore
(O Lord) that all temporall ma=
sters maye in all their doings re=
semble the, whych art the heuenly
and euerlasting master, and so be
haue theym selfes both towarde
their seruãts & al other according
to thy blessed will, that at the last
daye they maye be founde in the
number of them to whom ye shalt
say: Come ye blessed of my father
possesse the kingdome which was Math.xxv.
prepared for you from the begyn=
ninge

ning of ye world: lord let it so come to pas. Amen.

A praper for seruantes.

O Christ my lord & sauiour whi che being ye son of the liuing god, yea God him selfe frō euerlastyng, didst not dysdaine at the wil of thine heuenlye father to make thy self of no reputaciō, to become mā, to take vpon the ye shape of a seruāt, & to obey the fathers commandement to ye death, yea euen ye death of the cros: for our saluaciō refusing no seruyce, no trauail, no labour, no payne, ye myght make vnto the comforte of mankynde: we moost humblye beseche the to geue al seruants grace to practise thy humilyty and obedience, that as thou moste wyllingly dyddest serue, and obeye thy heauenly fathers good plesure, so they in like maner maye wyth mooste hartye affeccion serue & obey theyr bodi ly masters

Phil. ii.

masters in all thynges that fyghte
not wyth thy blessed word, not wyth Ephe.vi.
eye seruice as menne pleasers, but
in synglienesse of hearte, fearynge
God, that whatsoeuer they do, they Coloss.iiii.
maye doo it heartelye euen as vnto
the Lorde and not vnto menne, for
asmuche as they are sure that they
shal receiue the reward of the heuen
lye inheritance of that o Lord christ,
whom also they serue, while truly &
faithfullye they serue theyr bodelye
masters. Graunte that so manye as
at vnder the yoke, may count theyr
masters worthy of al honor, that the
name of god & his doctrine bee not Titu.ii.
euil spoken of, and obey them wyth
al feare, not onlye if they be good &
courteous, but alse thoughe they be
froward, & please the in al thynges, 1.Pet.ii.
not answering them agayn, nor pic
king ought from them, but shew al
good faythfulnes, that in al things Titu.ii.
they maye doo worshyppe vnto the
doctryne

doctryne of the oure God and sauoure, to whome wyth the holy gost be all honoure, prayse and glorye, for euer. Amen,

A prayer for them that are sycke.

Mat. ix.

Jesu the sauioure of the world, and the true Physicion bothe of the body and of the soule, we are not altogether ignorauunte howe detestable a thynge sinne is in thy syghte and howe greatly thou abhorrest them that commit iniquity and shake of the yoke of thy lawe, geuing their mindes to the fylthyne lustes of the flesche, & the vain pleasures of ỳ world Some ỳ thus vngodly behaue thē selfes, ỳ suffereſt to go forthe styl in their beastlyke maners without correction or punyshment, to lyue in pleasure and wantonnesse vpon the earth, to norsche their heartes as in a daye of slaughter, to serue theyr bellye as

Psalm. v.

Jac. v.

Phi. iii.

theyr

their God, and voluptuously to spende their dayes wythoute all feare of the, that at the laste, they being altogether noulled in voluptuousnes and dyinge without repentance (for the sorows, plags and punyshments of the wycked begynn at their death) may wyth that ryche and beastlyke glotton be tormēted for euer in the flams of hell fyre. For conuenyente it is that they which in this world liue al in plesure, do in another world receiue their pains, euen as thou haste promysed in thy holye Gospel, saying: Wo be to you that ar full, for ye shal honger. Wo be to you y now laugh, for ye shal waile and wepe. Again some that walk inordinately, and cōtrari to ỳ rules of thy holy law, thou tedring their saluacion visitest thē with sicknes & punishest their bodies with the louig rod of thy correccion, ỳ they

Psal. cxiiii

Luke. xvi.

Luke. vi.

maye no longer bee proude, cruell,
and rebelle agaynste the spyryte:
whose seruaunte and bonde saue
the bodye of ryghte oughte too be,
but rather be obedyente and seruyce
able, that it maye frome henceforthe
not so muche as once luste agaynste
thee spyryte, and by thys meanes
thou mercyfully callest theym (why
che as wanderynge sheepe, haue so
longe strayed abrode) home agayne
vnto thy sheepefolde. For thys, O
Lord is an euidente token of thine
exceadynge goodnesse and tender
mercye towarde vs, when thou se-
inge vs moost greuousye thorowe
oure wycked and synnefull conuer-
sacyon to offende thy deuyne Ma-
iestye, too forsake thy lawe, not too
walke in thy ordinances, too breake
thy statutes, not too keepe thy com-
Psa. lxxxix. maundementes, doodste not take a-
waye from vs thy louynge kynde-
nesse

nesse, but visiteste oure iniquytyes wyth thy gentle rodde, and punysheste oure synnes wyth thy correcyons swete to the spyryte, but byter to the flesh (for while we ar punished we ar corrected of the lord, leaste we should wyth thys worlde be condemned) and by this means thou prouokeste vs to leaue oure ryotous and vngodlye manners, and to seeke after the oure mooste louynge sauioure, leadynge a lyfe fromc henssforthe, accordynge too thy mooste blessed wyll and commaundemente. Some al so thou throweste into aduersytye, and punysheste wyth sycknesse too proue and trye theyr faythe, whether thet be constaunte in confessynge, callynge vppon, and prayesynge thy holye name, lyke vnto that pacyente man and faythefull warryoure, whyche sayed.

1 Cor. xi.

Job.i. If we haue receiued good & prosperous things at the lords hand, whye should we not bo content to suffer euil and troublous things? The Lord gaue them, the Lorde hath taken them awaye, as it pleased the Lord, so is it come to pas, blessed be the name of the Lorde. So manye, O Lord, as thou louest thou sometyme visitest with thy louyng rod of correcciõ leaste that they continually enioying ỳ to much felicytye and wealthe of worldelye thinges, shuld forgette the theyr Lord God, and walk in the vanytyes of a lewde mynde.

Hebr.xii. For if we endure chastning, thou offerest thy selfe vnto vs as vnto sonnes. For whõ thou louest, hym thou chastenest, yea & thou scourgest euery sonne that thou receiuest. what sone is that whom the father chasteneth not. If we be not vnder correctiõ, wherof al are partakers

Prouer.iii.

Apo.iii.

Hebr.xii.

partakers, then are we bastardes and not sonnes. And albeit no maner chastisinge for the present time seemeth to be ioyous but greuous, neuertheless afterwarde it bryngeth the quiet frute of righteousnesse vnto them, which are exercysed therin. Forasmuch therfore (O moost mercyfull sauiour) as sicknesse and aduersytye is sent frome the vnto the chyldrē of menne for theyr greate profytte and singuler commoditie, euen that the bodye wyth the workes therof shoulde be subiecte to the spirit, and as a witnesse and seale of thy louyng kindnesse, and harty good wil towards them, we moste hartelye praye the mercyfullye too beholde all suche as are sycke, and as that pitiefull Samaritane, to poure wyne and oyle into theyr woundes, and to bynd them vp, that is, to comfort them, geuinge them grace pacient- Luke. x.

ly to bere the crosse that thou haste laied vpon them, to shew the selfs cōformable to thy blessed wil, and in the mydst of their trouble and sicknesse, to praise thy glorious name, and wyth stronge faythe to
Ose.vi. saye: come and let vs retourne vnto the lord, for he hath begun and he wil heale vs, he hath striken vs, and he will surely make vs whole. For it is the Lorde that bryngeth
Deut.xxxii. doun to the graue and fetcheth vp
1.Regu ii. again. It is the Lorde that punisheth w̄ pouerty, and maketh wel-
Tobi.xiii. thy again. It is the Lorde ỳ bryngeth lowe, and lyfteth vp agayne,
Sapi.xvi. yea it is the lord that kylleth, and maketh alyue again. It is for our
Psal.cxix. great profit, ỳ the Lord hath thus plaged vs, euē that we shuld lerne to forsake our own fleshly wil & to waicke in hys holye ordinances. Therfore as it is gods good plea
Mat.xxvi. sure, so lette it come to passe. Hys

wyll

will be done, & not ours. We are
hys people, and the shepe of his pa Psal. c. v
sture, let hym deale with vs, as se=
meth beste in his godly syght. For Rom. xiiii.
whether we liue or dye, we are the
Lordes. Geue them grace O swete
Iesu, thus to be perswaded of
thy good wyl euen in the myddes
of the shaddow of death, that they
faynte not vnder the crosse, and be
come of a desperat mynd, but vale
ãtly abide thy good plesure, and
al ỳ time of their trouble and sick=
nes patiently and thanckefully to
cal vpõ thi blessed name, whych is Pro. xviii.
a strõg tower for al them that flee
vnto it, and euer sette before theyr
eyes thy louing kindnes, beleuing
stedfastelye, that although theyr
crosse bee payneful to the flesche,
yet is it swete to the spirite, and
albeit the outwarde manne be
made wecke thorowe it, yet is the
inwarde manne made stronge,

Phil. i. whych wisheth to be losoned from
this wretched bodi, and to be with
the in glorye. For so longe as we
are at home in the body, we at ab-
ii Cor. v. sente from the fruicion and syghte
of thy deuyne maiestie, O Lord, it
Psal. xiii. is not thi properti alway to chide,
alway to be angry, nether to deale
wyth vs according to our synnes,
nor yet to rewarde vs after our in-
iquities: but as a tender father pi-
tieth his natural sõne, so art thou
merciful to sinners, if they repent,
Math. ix. beleue, and amende. For thou cam
mest into thys world not to cal the
ryghteous, but sinners to repen-
taunce. Neyther art thou a physici-
on for the whole, but for the sycke.
Be thou therfore, O most merciful
Sauyour, a phisicion to suche as
are diseased eyther in body or soul,
and after thys thy louyng correc-
cion, restore vnto them the benefit
of healthe, both corporally and spi
titu-

ritually. Make whole so many as knowledge thy ministers, repente thē of their sinfull manners, flee vnto thē for succoure, beleuyng to enioye all good thynges at thy merciful hāo, And as thou hast made them heauy wyth layng thy crosse vpon them, so make thou them ioyful by restoryng vnto them ꝑ gifte of healthe, that they maye liue and glorify thy blessed name for euer.

AMEN,

A prayr for Souldioures.

IN the whole body of the holye scrypture (O Jesu thou sonne of the loueyage God) there is nothynge more commended & set forth vnto vs then peace, vnitye, quietnesse and concorde. Unto thys Moises and the Prophetes, thou and thyne Apostels do diligently exhorte, and cōtrary wyse, vehementelye dissuade frō discord, enmity, malice, war. &c

Gene. xlii.
Job. xxii.
Jere. xxix.
Jere. xxix.
Zacha. iv.
Math. v.

Luke.ii. Marke.ix. Iho.xv. ii.Cor.xiii. Hebru.iii

For what is more semely for man then to embrace amyable peace, frendelye concorde, and quyet amitye? The creacion, the shape, the byrthe of manne prouyeth euidentlye manne to be formed and made vnto peace. But Satan that olde enemy of mãkind, which goeth about like a roring lio, sekyng whõ he may deuour, sweateth and with all mayne, laboureth to banysshe peace from the chyldren of menne, and in the stead thereof violẽtlie to thrust in discord, tumults, sediciõs wars, bloudshedige, mãslaughter, destrũccion of realmes & coũtries, by thys meanes entẽding to make hauocke of altogether, so ỳ he furyously raging in his members, prouoketh many times thy seruants, for the defẽce of their country and the safegarde of theyre people, to wage battel with theyr enemies.

i.Pet.v.

We therfore most humbly beseche

the

the assist al such as iustly attempt any warres against their enemies & mightily to defed them agaynst theyr aduersaries, that thei may receiue throw thy puissaunce a glorypouse vyctorye and noble tryumph. Send thy holy aungel vnto them that he may pitch his tent among them and ouerthrow their enemyes. Geue all souledyoures grace so to behaue theym selfes in the warres wyth al godlines, & honesty, ỳ thou mayest haue a plesure to be presente amonge them, to be theyr captayne and valeaunte defendor. Suffer them not to be discouraged for ỳ multitude of theyr enemies, but with strong faith, let them wholely depend on the most mighty cõquerer, with whõ it is al one to help in few or in many, and with ỳ pryncelike warriour bould lye, whome shall I feare?

Ecc xxxi. iiii. Re. vi. and. vii.

Psa. xxxiii

ii. Par. xiii.

Psal.xxvii. The Lorde is the defender of my lyfe, of whome shall I be afrayede. If myne enemyes pyteche pauylions agaynst me, my harte shal not fere. If men of warre rise a gainste me, I wyll truste in the Lorde my God. And when thou haste geuen them the victorye ouer theyr enemyes, geue them also a thankefull harte, that they may cōfesse to haue gotten the victory not by their horses, bowes or gunnes, nor yet by theyr own strength and policie, but by thyne almyghty power and so be encouraged for euer after to magnifye thy holy name. Amen.

Psal.xc.
Psal.xxxiii
Iob.xxi.

A prayer for Warriers.

THy power, O lord, is wōderfull both vpon ỳ land and sea, and what soeuer thy good pleasure is, that wrought thou in them bothe. Sometyme thou makest the earth fruitful, sometyme barren. The sea also sometime

Psa.lxxix.
Iaml.iii.
Zacha.xi.
Psal.cxliii.

is calme and pleasaunte, sometime rougbe and boysterous. So that whether they bryage troublous or prosperous thynges vnto vs, all come frome the oure Lorde God, that thy power and glorye may be shewed in thy creatures vnto the prayse of thy name. Seinge that thou art ruler bothe of the earthe and sea, we mooste hartely beseche the'to preserue all such as laboure eyther by land or by sea, but namelye them, whiche for gettynge and mayntenaunce of theyr lyuynge are compelled to trauayle the seas, and to committe them selfes to the daũgers therof. O Lord thoughe the sourges of the sea bee maruelous, yet art thou, which sittest on hie more maruelous. Though the wyndes be boisterous, strong and vehement, yet dost thou excel them in power. For thou haste geuen a commaũdemente to thy creatures, and

Deu. xxviii
Eccl. xi.
Prou. xvi.
Psal. cxliii.
Psa. cxlviii.

and none shall go beyond it. Fyre haile, snowe, yce, and vapours, storme wends accomplysh thy words Thou hast limited ye waters their bounds, which they may not pass. Thou also wyth a word, when the ship wherin thou and thy disciples wer, was greuously tossed with the waues, and at the poynte of drowsyng thorowe the wynde and tempest that arose, causedst at ye desire of thy disciples, the wynd to cease, the sea to be quiete, and a greate calme to be made in so muche that they wyche were in the ship marueyled, and sayde: What manner is thys, that both windes, and the sea obey hym? Grant therfore (o mosse gentle saueour) that whensoeuer anye troubleouse tempest arisetb in the sea, so that thorowe it suche as are vpon the sea be in danger, they callynge on thy blessed name wyth stronge faythe for helpe, mayfynd

Psal. cvii.

Math. viii.
Mar. iiii.
Luke. v.

fauoure

fauoure at thy merciful hand, be deliuered oute of feare, escape all daungers, and trauaile, a fortunate iourneye. So shall it come to passe, that they thorow thyne almyghty power beyng safely deliuered from all perylles, shall continually prayse, and glorylye thy blessed name. Amen.

A prayer for trauelers by land.

O LORDE, whyche art the waye, the truth and lyfe, thou hast promised in the holye scripture, that they which putte theyre trust in the, looke for helpe at thy hand, and take the for theyr mightye defender and stronge castell, shall bee preserued harmlesse, and walcke in all their iourneyes safelye, and wythoute daunger. Joh. xiiii.

For

Psal. xc. i. For thou thy self wilt take charge of them, and shadowe them vnder thy merypfull wynge, so that none euill shal chaunce vnto them. Yea as thou dyddest sende thy holy angel with Abraham and Tobi, and vnto other thy faythful seruaunts to be their guid and defender, and to make theyr iourny prosperous, so wylte thou send thy blessed aungels with them that wholly depend on the, and with stronge fayth commyt them selfes to thy most godly tuicion: whiche shall safelye kepe them in all theyr ways, yea and so ner holde them vp with their hãds then, they shall dasse theyr fote agaynst a stone. Thys thy accustomed gentlenesse towarde thy seruauntes, and these thy louinge promyses encourage vs greatelye at thys yr ꝓsent to come vnto thy Maiestye meoste humblye beseechynge the to send thy holye aungell vnto all

Gene. xii. xv. xviii. xxiii. xxvi. and xxv. ii. Tobi. v. Acts, xii.

Psalm. xci. Mat. iiii. Marke. i. Luke, iiii.

all such as trauayle by the way in thy feare, to take care of them, to defende them from me all mysfortunes, and so to guide them thorowe out al theyr iourny, that they may bothe prosperouslye and ioyfully finish theyr purposed trauail, euer praisyng thy blessed name. Amen.

¶ A prayer for a faythfull manne beinge in trouble or endurance.

O Lorde, father of mercyes and God of all consolacyon, wtch rulest and dispo lest all thyngs after thine vnserchable wysdome, and workest in thy creatures according to thy blessed wyll, whych is alwaye good and godlye, howesoeuer blynde a frail flesshe iudgeth of it, we knowe and vnfaynedlye confesse thyne omnypotencye and almyghtye power. We know that thou art able to do whatsoeuer thy good pleasure is. We knowe that thou bryngeste

ii. Cor. i.
Sedi. viii.
ii. ma.
Psal. cxliii.
Math. xix.
Marke. x.
Luke. xviii.

Deu.xxxii. downe to the graue, and fetchest
1.Reg.ii. vp agayne. Thou punishest with
Tob.xiii. poueryte, and makest wealthye a-
Sapi.xvi gayne. Thou bryngest lowe, and
lifest vp again. Yea thou, o Lord
kyllest and makest alyue agayne.
Oh wōderfully dost thou worke
in al thy creatures, specially in thē
who ye hast apoynted to be vessels
of mercy, & enheritoures of thyne e-
ternal glori. Yet thei at anii time gre
uously offend thy diuine Maiesty
(as we be al sinners and redy at euc
Esaia.xliii. ty moment to fall) thou dost ney-
and.xii. ther longe winke at theyr wycked
Roma.iii. nes, nor yet for euer caste them frō
Iere.iii. thy fauour, but like a louing Phy-
1.Tho.i. sicion wt some emplastre, or salue
Psa.lxxxix. although bitter to the flesshe, yet
wholesome to the soul, thou helpest
them, and like a tender or gentle fa-
ther correctest them with some tē
1.Cor.xi. porall punishemente, that by thys
Eccl.xxxvi. meanes they escaping euerlasting
Iosu.vii.

punysh

punishment, may repet thē of their vngodly behauoure, confesse theyr wickednes, fle vnto thy mercy, and for euer after be ȳ more circūspect in treadyng the paths of thy holy law. On this maner didst thou hā dle the Israelites, when they offended thi fatherly goodnes. On this maner didst thou dele w̄ king Dauid, and Prophet Jonas for their disobediēce, w̄ many other, whom notwythstanding for thy mercyes sake after they hadde knoledged theyr offēces, & called vpō thy holy name, ȳ wōderfullie deliueredste, & broughtest again as it wer into ȳ hauē of quietnes. We therfore thy poore & sorowful cretures perceiuīg in thi holy scriptures so large fōtains of thy gret merits plēteously issuing out toward al thē ȳ be of a cōtrite and broken hert, are bold at this present for thi promise sake to come vnto the mocst, humblye

Iud. i. ii. iii vi. vii. viii. and. x.
iii. reg. xxv
ii. pa. xxvi.
ii. Reg. xii. xiii. xv. xvi. and. xxiiii.
Iho. i. ii. iii
Iodi. viii. xiii. xv. xvi. west xiiii. xv. and. xvi

besechyng

beseechynge the, that as ye delyuerest Jonas out of ye whales belly, Danyell from prison, Peter thyne Apostle out of ward, David, from the handes of hys enemyes, Susãna from the power of her aduersaries, wyth other, so in lyke manner thou wylt delyuer and sette at lybertye thy seruaunte and oure faythful brother. Yea and that on such sorte that it maie be to thy glory, to his healthe, and to the comforte of so manye as vnfaynedlye loue thy blessed worde. And althoughe we for oure imperfeccyon be not worthye to craue and enjoy so greate and comfortable benefite at thy merciful hand, yet we doubt not, but for thy derely beloued son Jesu Christes sake, ye wylte moost fauourablye heare vs, moosle fatherlye pyty vs, and moost bounteouslye graunt vs this our humble requeste, And we agayne receyuynge

Dani. vi.
and. xiiii.
Actes. xii.
1. Reg. xx.
xxi. xxii.
Luc. xiiii.

uing this benefit of our dere brothers deliueraunce at thy hande shall not be vnthankfull, but continually magnifye thy holye and glorious name, whych dealest so fauourablye wyth thy seruaunts whē they cal vpō the in the name of Jesu Christ the onely begotten sonne, and our alone mediatour & aduocate, to whome wyth the & the holye goost be all prayse and honour for euer and euer. Amen. 1. Tim. ii. 1. Jhon ii.

A thankesgeuynge for theyr delyueraunce.

SO often as we cōsider thy wonderfull woorckes (O blessed and heuēly father) which thou workest of thine own good wyll for so many as in their trouble & aduersity fle for refuge vnto thy holye name as vnto a strong holde, and mighty fortres, we can not but confesse and acknowledge thy singuler kindnes

and vnspeakable good wil, wherche thou cõtinually thorow thy fatherly goodnes bearest towards thi seruants, & for the same not merited of any man, but freely of thy mere mercy geuen, we rẽder vnto the according to our most bounden ducty most herty praises and entiere thankes. In consyderacyon
Exod.ii. wherof the children of Israell being in miserable captiuyty, lamẽtably lamenting before the their to muche sorowful state by herty prayers, after that thou hadste deliuered them from that lãd of seruitude, brast out into exceadynge great praises, glorifying thi most
Exod.xv holye and blessed name for theyr swete & confortable deliuerance.
Judit. iiii. and.xvi. The citizens of Bethulia likwise being in great distres called vpon thy glorious name, and ꝓ most merciuflye deliuerdste the, and they againe wyth mery voyces, & more

more ioyeful herts song vnto the
moost hartye thanckes, In lyke
maner thou hadst deliuered Io-
seph, Danyell, Peter, and manye
other thy seruantes from theyr so
rowes and calamites: oh, who is
able to expres with howredy and
glad mynides they magnified the
and thy holye name. Wee therefore
synful wretches crepted and
stirred vp with the godly exãples
of these thi seruants knowig how
greatly thou delightest in the sa-
cryfyce of prayse, confessynge al-
so (suche is oure beggary) that we
haue none other thyng worthy to
offer vnto thy diuine Maiesty, are
at this present gathered together
to celebrate thy great mercyes, to
magnify thy blessed name, & to re-
der vnto the most humble than-
kes and immortall prayses, that
it hathe pleased the of thyne cere
dynge goodnesse the rather at the

Gene. xli.
Dani. vi.
ano. xiiii.
Acts. iii.

Psalm. l.
Psal. cvi.
Hebre. xiii.

contemplacion of our prayers, to
shewe thy fauorable mercye in the
deliueraunce of thy seruāunte and
oure dere brother. A. vnto our sin-
guler ioye, and greate comforte.
For thys thy benefite most benefi-
ciall father, we so hertelye thancke
the, as herte can thyncke, moste en-
tierly besechyng the that thou wilt
gene vs al grace, euen so many as
loue thy blessed worde, neuer to be
vnmyndfull of thys thy benefyte,
nor to cōmit any thinge hereafter
that shoulde offende thy fatherlye
John.v. goodnesse, or prouoke thy wrath a
gaynst vs, leste thorow oure dyso-
bedyence we after thys feele more
bitter tokens of thy heauy disple-
sure, then hytherto we haue done
but in all our enterprises so to be-
haue oure selues acordynge to thy
blessed wyll, that thou mayste de-
1.Co..1. lyghte in vs as a father in hys
chyldren, and vouchesafe to blesse
vs

vs wyth all spiritnall blessynge, to enrych vs wyth the knowledge of thy heauēly word, and to worke in vs a life cōformable to the same that other seynge our godly maners, and christiane conuersacion may be encoraged to imbrace thy blessed worde, to magnify thy holy name, & in al poyntes to frame theyr lyfe according to the rule of thy holy cōmaundements thorow the inspiracyō of thi blessed spirit to whom wyth the, and thy derely beloued sonne Jesu Christe be al honour, praise and glory for euer and euer, Amen.

A general prayer that all men may walke in their vocacion & callyng.

Forasmuch, O heuely father, as both thy honor & dishonour after a certein maner depedeth in thys world either of oure godlye or wicked life (if we lyue well, thy very aduersa Math. v.

ries shalbe compelled to glorifye
the, but if oure life be vngodly, so
shalt ÿ be dishonored among the
wycked, & euel spoken of thorowe
our sinful liuing) and because we
shuld not walke inordinatly & so
prouoke the enemies of thy truthe
to rayle on the, and to blasphemee
thy holye name, thou hast apoin-
ted in thy blessed law certain ho-
nest & godli stats & degrees, wher
in thy people shuld liue, and hast
streyghtlie commaunded ÿ so ma
ny as profes the & thy holye word
shuld continu in ÿ same, euery one
accordig to his vocacion and cal
ling, & by no means lead a dysso-
lute life after the maner of the he
then, which know not god, that by
wel doig ÿ professours of thy holy
religiõ may not only stop ÿ mou-
thes of folisshy, & ignorauunt people
but also prouoke them to glorifi ÿ
our Lord in the day of visitacion:
we

Esay. lii.
Ezc. xxxvi
Roma. ii

1. Cor. vi.
Ephe. iiii.

1. Peter ii

we knowynge our infirmity and weakenes, whych is so great and vnable to be remedied of our na= ii. Cori. iii.
tural strengthes and frewyll, that we are not able to thynke a good Psalm. cxix
thought much lesse to fulfil thy cō maundcmentes, which thou hast straightly cōmaunded to be kept and wishyng ȳ glory of thy moste glorious name & the accomplish= ment of thy heuenly wyl, most hū= bly & from the very hert besech ȳ for Jesu Christes sake to endue vs with thy holy spirit, which mai fulfil that lacketh in vs, make vs newe creatures, trade vs in the pathes of thy holy lawe, and geue vs grace to walke accordinge to our vocacion in thy feare, & in the obedience of thy godlye will, that wee attempte nothynge that in a= ny point may hinder thy glory, ob scure thy honour, deface thyname and cause the to be euil spoken of among the vngodlye.

And that thys maye come to passe graunte O moost mercifull father that euery one of vs euen from the highest to the lowest mate vnfainedly answer to our callig, & train our lyte accordynge to thy blessed wyll, vnto the glorye of thy name.

Collect.iii. that whatsoeuer we do in worde, or dede, we maye do all thyngs in the name of the Lorde Jesu, geuynge thanckes to the God the father thorow him. Graũt that al tẽporal rulers maye vse theyr offyce iustelye and godlye, seke not only to be feared but also to be loued, mayntaine the good, punyshe the euyl, accepte no person in iudgement, allowe no fals accusacion, shede no innocent bloud, heare the smal so well as the greate, receyue no brybes, set forth thy glorye auaunce thy holy word promote thy faythfull preachers, and in all theyr doynges seeke the profytte of the common weale, and so

Magystrates.

Jere.xxi. and, xxii, Zacha.vii, ii.Par,xix. Eccle.iii. Deut.xvii Eccl.xx.

to behaue them selfs that thei mai
be founde worthye officers in thy
syght. Graunt that the subiectes
maye shewe all reuerente submissy
on to theyr rulers, obeye theym in
all thynges, be fayethfull and true
to them, yea and that not onlye for
feare of punyshemente, but also for
conseyence sake. Graunte that the
Byshoppes, the preachers of thy
word al other spiritual ministers
maye take hede to them selfes and
to all the flock, in the which the ho
ly gost hath appointed them ouer=
sers, to fede thy holy congregacion
which thy dereli beloued sonne pur
chased wyth hys blonde, and take
the ouersight of the, not as though
they were compelled, but wyllyng=
lye, not for the desyre of fylthye lu=
cre, but of a good mynd, not as lor
des ouer the Paryshes, but that
they be an example vnto ỳ flocke.
Graunte that they may laye asyde
al

Subiectes Roma. xiii. i. Pet. ii.

Spirituall ministers.

Actes. xx.

i. Pet. v.

al tiranny and hautines of mind, and walke with al gentel softnes and teder compassion toward the shepe of Christ committed to their cure and charge. Let them be as moost longyng fathers to Christs flocke, & if any of the shepe chãce to run astray & to go out of ỳ way let them not therfore vngẽtly entreate them, but as it is the office a good shepherd, by tayr meanes call the home again vnto ỳ shepe folde, sekinge rather theyr salua-
Luk. xv. ciõ then destruccion. Let them remember ỳ history of ỳ lost shepe, & cõsider howtenderly ỳ hedshepperd Christ thy sonne & our Lord fetched it home again euen vpon his shulders. For the seruaunt of
ii. Timo. ii. the Lorde maye not fighte, but be peaceable & gentel towarde al, & redy to teche, suffering the euyll & meknes, enforming them ỳ resyst if at any time thou, O God maiest

gyue them repentaunce to knowe
the truth. Let them cast away vn- i. Tim. iiii.
godly old wiuish fables, teching
thy heauenly word purely & truly
& be vnto thē that beleue an exā-
plein ỳ word, in conuersacion, in
loue, in spirit, in faith, in pureness.
Lette them geue attendance vnto
reding, to exhortacion, to doctrin. ii. Timo. ii
let thē studi to shew thē selfs in thi
sight workmē worthy of praise euē
suche as nede not to be ashamed.
As in preching thy holy word, so
likewise in mayntenig hospitalti Jhon. xxi.
in distributing to the necessitie of i. Tim. iii.
ỳ saints, in fedyng ỳ hungry, in clo Titum. i
thinge the naked, in lodginge the Ecclesi. xxix
harbarles, in nourishing godli & Eccl. xii.
learned men, make them diligent
heardmen, that they maye be pa-
stores and feders bothe in worde
& dede. Graunte agayne, that the Parisha-
parishyners may reuerēce the by- ners.
shops & other spiritual ministers
geuing

geuynge them no lesse honour then
the chylde geueth ỳ father, remem=
bring that they be the aungels of
God, the messengers of Christ, the
lyghte of the world, the salte of the
earth, the dispensatours of the mis=
teryes of God, the feders of theyre
soules, the conferrtours of the wcke
the Physicions of the sycke, the vp
holders of the whole, the exhorters
vnto vertue, the frayers away fro
vyce. &c. which watch continually
for ỳ health of their souls. Worke
in the hartes of al them that ar in=
structed with the word, suche a ten
der loue and good wil towarde the
Ministers ỳ teeth them, ỳ they may
giue vnto them abũdantly al good
things wherby the preachers may
be ỳ more able not only to nourysh
their familii but also maintain hos
pitalitie for the relieke & cõforte of
ỳ pore. For who goeth a warfar a=
ny tyme at his own cost? who plã=
teth

Malach. ii
Gala. iiii.
Math. v.
1. Cor. iiii.
John. xii.
1. Peter. v.
Ecc. xxxiii.
Ecclesi. xlvii
Hebru. xiii.
Gala. vi.
1. Cor. ix.

teth a vineyarde and eateth not of the frute? who fedeth a flocke, and eateth not of the milke? If ỳ preachers sowe vnto their Parishners spirituall thigs, is it a great thing if thei reape their carnall thyngs? Thy ordynance is, O lord, ỳ they which preach the gospel, shuld liue of ỳ gospel. Moreouer grant that the husbādes mai loue there wiues as their own bodies, and not be bitter, churlish or vnkynd vnto them but giue honor vnto them, as vnto the weker vessels, and as vnto them that are felowe heyres wyth them of the grace of lyfe. Likewyse graunt that the wiues be in subiection to theyre owne husbandes as vnto the Lord in al thynges, and sobehaue them selfs as becommeth womenne of an honest and godlye conuersacyon. Gyue them grace to araye them selfes in comelye apparell, wyth shamefastenes and

Wath. r.

Husbādes.

Ephe. vi.
Coloss. iii.
1. Pet. ii.

Wyues.

discrete

discrete behaucour, not with broi-
ded here, or gold, or perle, or cost-
ly aray, but w̄ such as it becōmeth
women that professe godlines tho
row good works, Let the inward
mā of the hert be vncorrupt with
a meke and quiet spirit, which be
fore the (O God) is much lette by.
For after this maner in ỳ old time
did the holy women which trusted
in God, tyre thē selues, ỳ were obe
dient to their own husbāds, euen
as Sara obeied Abrahā, and cal
led hym Lord, whose doughters
ỳ maryed women are, so longe as
thei do wel. Grant ỳ fathers may
not rate their children, lest they be
of a desperat mind, but bring thē
vp in the nurture & informaciō of
oure Lorde god. Graūt also ỳ the
childrē obey their parēts in al thē
ges, and honour thē. Graunt that
al masters may do vnto their ser
uaunts that which is iust & equal
puttyng

Gene. xvi.

Fathers.
Colos. iii.
Ephe. vi.

Children.
Ephe. vi.

Masters.
Colos. iiii.
Ephe. vi.

puttynge away threatnings, and
know ỳ thei haue also a master in
heauen, wyth whom ther is no res Seruants
pect of persons. Graunt agayne, Eph. vi.
that the seruants be obedient vn
to theyr bodely masters in al thin Collo. iiii.
ges, wyth feare & tremblynge, in Tim. ii.
singlenes of hert as vnto Christ, 1. Peter. ii.
not wyth eie seruice only in ỳ eye=
sight as mẽ plesers, but as the ser
uaũts of Christ, doing thy wyl, O
god, euẽ frõ ỳ hert wyth good wil.
Gyue them grace also to consider
that they serue the Lord & not mẽ
& therfore they may be sure, that
whatsoeuer good a man doth, he
shal receue it agayn of the Lorde
whether he be bõd or fre. Further
more graunte, O most mercyfull
father, that the elder men may be Tim. ii.
sober, honest, discrete, founde in
fayth, in loue, and in pacience.
The elder women likewise grant
that they be in such rayment as
becom

becommeth holynes, not false accusers, not geuen to muche drynckynge, but teachers of honest thynges, to make the yonge women sobre minded, to loue theyr husbādes to loue theyr childrē, to be dyscrete, chaste, housewikely, good and obedyente vnto theyr owne husbands that the worde of God be not euyll spoken of. Graunte also, that the yonge menne be sobre mynded and of honeste conuersacyon. To conclude graunte that euery one that professe thy glorypus name, maye so lyue and behaue him selfe bothe in thoughte, worde and deede, that nothing may procede & come from them that shoulde offende thy dyuyne and moost excellente Maiestie. Graunt also (O moofte gentle and tender father) that our lyghte maye so shine before men, that they
Math, v. seinge our good workes, may glorykye the oure heauenlye father,

wyth thy welbeloued sonne Jesu Christ oure sauyoure, and the holye goost that moost swete comfortoure, to whome be all honour and glorye for euer & euer. Amē.

A prayer for oure ennemyes.

THe poisonful corrupcion of oure nature, whych we haue sucked oute of our fyrste parentes Adam and Eue, worketh so strongly in vs, o Lord and so mygtely stryueth against the moeyons of thy holye spirite, ỳ we can not do what we wold, nor accomplyshe that thou requireste of vs. Thou hast commanded vs to loue not onli our frends, but also our very ennemyes, to forgeue thē ỳ offende vs, to blesse thē that curse vs, to do good to thē ỳ hate vs, to prai for them ỳ do vs wrōg & persecute vs, yea if our enemy honger to fede him, if he thyrst, to geue him drinke, but our corrupt

Galath. v.
Rom. vii.
Math. v.
Luke. vi.
Pro. xxv.
Rom. xii.

Exod.xxi. Math.v. natur, whych euer striueth against thy blessed wyl, seketh al meanes possible to be reuenged, to requite toothe for toothe and eye for eye, to render euil for euyl, when ven-

Deut.xxxii. Hebru.x. Rom.xii gaunce is thyne and thou wylte reward, and by thys meanes we greuously offende the and breke the order of charitye, & ye bond of peace, which seketh not to be reue

i.Cor.xiii Coloss. iii. ged, but to forgeue one another, euen as Christ forgaue vs. It maie please the therfore (O most merciful Lorde) of thy bountyfull goodnes to forgiue our enemyes, and not to lay to their charge those thynges, that they haue vnlustlie committed against vs, & so to slea in vs oure olde corrupte and cankred nature by takyng away fro vs oure stonye herte and by ge-

Ezech.xi. and.xxxvi uynge vs a fleshye hearte, that we thorowe the opperacyon of thy holy spirite may be content according

cording to thy blessed wyll & commaundement, and after the example of thy son Jesu Christ our Lorde, & of that blessed martyr S, Stephan, frely, and euen from the verye herte to forgeue our ennemyes, to speake well of them, to loue them, and to do for them whatsoeuer lyeth in our power, and by this meanes vnfaynedly shew our selfes to be thy sōnes, which causest ẏ sūne to arylse on the euyl, & on the good, and sendest the rayne on the rygh-tous & on the vnrightous, geuing vs example, that we, if we wyll be thy true sonnes, shuld do likewyse and shew our selfes beneficial, not onlye to the good and godlye, but also to the wycked & vngodly, that by thys meanes we maye allure euen the verye aduersaryes of thy truth to speake well of the professoures of thy blessed name, and to glorifye the oure heauenly father,

Fol. lxbi
Math. vi.
ano. xviii.
Marke. xi
Luke. vi.
Luke. xxiii
Acts. vii.

Math. v.

which fashionest vs according to thy maners thorowe the myghty workinge of thy holye spirite, to whō with the, and thy only begotten sonne, be al glory and honour

AMEN.

A prayer for the aduersaryes of gods truth, & that al men may come to the true knowledge of gods blessed woorde.

IT is trulye sayd of thyne holi Apostle, O most merciful sauiour, that the natural man perceiueth not the thinges that parteyne vnto the spirit of God. For they are but folyshenes vnto hym, neyther can he perceiue them, because they are spiritually examined, Thus to be true in the most part of men specially in the wyse and prudente of thys worlde (from whom the heauenly father is wonte to hyde his heuenly mysteries, and to shew them to the humble, and lowely) dayly experience

1. Cor. xi.

Math. xi.
Luke. c.
1. Cor. i.

perience teacheth vs, For whyle
the wyse worldlinges seeke praise John.v.xii
one of another, they can not loue
the glory of God. Whil they cleue
to their owne fleshlye wysdome,
they cā not abyde the wysdome of
God, which is counted folyshnes
in their sighte, Whyle they go a=
bout to maynteine old, croked co=
stumes, supersticious ceremonis,
the trifling tradicions of mē, they
cannot awaye wyth the lyghte of
thyne heauenly truth. While thei
magnify them selfes, shame to be
taught, and by no menes wil con=
fesse their ignorauncе and errour
but perswade thē selfes, that they
are in the truthe, whan in deede John.viii.
they are vnder the father of lyes,
and that they walke in the lyght,
when they are moofte of al wrap
ped about, yea and ouerwhelmed
wyth the mystye cloudes of mens
inuencyons, whyle also they ab=

horre to heare the preachers of thy
worde, and iudge whatsoeuer they
speake now, erroneus and fals doc
trine, it cometh to pas, ẏ thei hate,
persecute banysh and condempne
both thy blessed word and all the
fauourers therof, thynkinge them
selfes to do thee hygh seruice, when
they sea suche as vnfaynedly pro=
fesse thy Gospel. And for almuche
as thys hate conceyued agaynste
thy holye worde, and thys crueltye
agaynst thy seruauntes commeth
frome the wyse of thys worlde, the
symple and ignorauntc people al=
so for lacke of knowledge yeldeth
them selfes vnto the fancyes of the
wily worldlinges and the dreames
of the bellyed Hypocrites, appro=
uyng what they approue, condem
nynge what they condempne, and
beleuynge what they beleue. By
thys meanes is it come to passe,
that the aduersaryes of thy blessed
word

John. xvi

 Fol.lxbiii.

word are wonderfull many in nũ=
ber, and verye few are they which
syncerelye, purelye, and eue wyth
the herte embrace and folowe thy
heauenlye doctryne. No maruel, Luke xii.
For lytell is thy flocke, O Lorde,
to whom it hath plesed thy father
to geue the kyngdome of heuen,
and although many be made, yet iiii. Esd. vi.
fewe shalbe saued. For many are Mat. xx.
called, but few are chosen, so that
ỳ true louers of thy word are few
but the enemies therof are many.
But O Lord thys comforteth vs
well, that although the aduersa=
rys of thy truth be innumerable,
& albeit the powers of thys world
stãd vp and come together hurly psal. ii.
burly neuer so much agaynst the
Lord & his annointed, and by no
meanes wyll submitte them selfes
to the yocke of thy blessed lawe,
but seeke all meanes possyble to
breake it, and to caste it awaye

frome them, yet shal they not preuayle, their imagmactons, their counselles and deuises shal come to noughte. For there is no wysedome, no forecast, no counsel that canne preuaile against the Lorde Thou that dwellest in heuē, mocke the their vaine enterprises, and laughest both them and all their moostesubtyle deuyses to scorne. For thou arte that rocke, against whome the gates of hell shall not preuayle. Thou art that stonne, vpon whome whosoeuer falleth, he shall be crushed on peaces, but ypon whomsoeuer it falleth, it shal grynd hym all to poulder. Thou art that pryeke, agaynste whom it is hard to spurne. Thou arte that mooste vyctoryous and tryumphaunte Lyon, of the tryhe of Iuda agaynst whom no flesche canne preuayle. Thou arte that Lorde, which bryngest to nought the

Pro. xxi.

Psal. ii.

Mat. xvi

Mat. xxi.

Actes. iv.
Apoc. v.

the councels of the vngodly, and Psa.xxxiii.
reprouest the thoughts of the peple, yea thou makest of no forse al the councels, deuises and imagi-nacyons of Princes, establishing thyne owne councel, and making Esay.xlvi.
the thoughtes of thyne owne hert to abyde certain and sure for euer and euer. And as thou art a Lord of moste stronge puissaunce, so is thy blessed word of mooste mighty forse. For it is a twybelle that cleaueth the harde stonny rocke a Jere.xxiii.
sunder. It is a consumynge fyre deuouring al the aduersaris ther of. Seinge the that as the deuises of wyse worldlynges are wycked, so are they vayne and of no forse, and shall surelye be broughte to noughte at the tyme of the too fore appointed (for euerye plante that thy heauenlye father hathe not planted shall be plucked vp Mat.xv.
by the rootes) it maye please the,

which

Actes.ix. wyych madeste Saule of a wolfe a lambe, of a persecutoure a preacher, of a tirauute an Apostle to brig these aduersaris of thy truth, vnto the knoweledge of theyr erroure, that they maye repente, beleue and amende. O Lorde they are thy creatures, & thou haste no pleasure in the deathe of a sinner, but rather that he shoulde turne and liue, haue mercy on them, suffer them not to perish, make them of the vesselles of wrathe, the vessels of mercy, of the enemis of thy truthe, louers & imbraces of thy truth. Take awaye from the their harde and stonye heart, and geue them a fleshye, softe, and gentle hearte. Replenysh them wyth thy holye spirite, and wyth the graces therof, that as they are thy creatures wyth vs, so they maye be saued wyth vs. For we are taughte that thou hateste none of al those thynges

Ezech.xvii. and.xviii.

Eze.xi

Sopho.xi

thinges that thou hast made, and that thou dissemblest the synnes of menne for repentaunce sake, & art readye to haue mercye on all menne, that repent, beleue, and a mende. Agayne, seynge that noman can come vnto the except thi father drawetb hym, we moost hertelye beseche the, whych alone art oure onelye mediatoure and aduocate, to praye vnto thy heauenlye father, that he maye haue mercye vpon the enemyes of thy worde, turne awaye hys wrathe from them, lyghten hys louynge countenaunce vpon them, geue them a good spirit, and make thē thy true and vnfained dysciples. Graunte also (O sweete Sauyour) whych wyllest all menne to be saued, and to come to the knoledge of the truthe, that all suche as walke in ignorance, blyndnes and errour for lacke of doctryne

John. vi.

i. Tim. ii.
i. John. ii

Psal. lxvii.

i. Timo. ii

may

maye haue fayethfull Preachers sente vnto them, why che maye instructe them wyth thy heauenlye word, bryng them oute of darcknesse into lyght, delyuer them frō the bondage of mans tradicions and place them in ꝯ sweete libertye of the spirite. So shal it come to passe, that they whiche now are not thy people, shal be thy people and they which now abhorre and deface the glorye of thy woorde, shall bee the valeaunte promotoures and defenders of the same and all suche as heretofore haue walked thorowe ignoraunce in all kynde of supersticion and vngodlynesse, shall from henceforth walke in the glorious light of thi Gospel, prayse the and magnyfye the, obey the, & serue the in holines and ryghteousnesse al the days of
Luke. i. theyr lyfe, vnto the glorye of thy blessed name. Amen.

A prayer for vnkorne and perfect agremēt in matters of Christen religion.

N thy laste and mooste swete sermon, which thou madest a litle before thy passion (O Christe thou sonne of the lyuynge God) thou gauest thi peace vnto thi disciples, & willedst them diligently to kepe and maintaine the same among them vnto the ende, Thys peace is the quietnesse of conscience, the reast of the mind, & the perfect consēt & whole agrement among the faithful in matters of thy holye religion. In the prayer also made vnto thy heauenly father thou desirest, that as thou and thy father are one, so thy disciples may be one, that is to sat knytte together in one mynde, in one iudgemente, in one meaning concernynge matters of Christen faythe, that they maye all speake one thynge, preach and wryt one thynge

John.xiiii.

John.xvii.

1.Cor.i.

thynge and by, no menes dissente one frome another. Thys peace, thys vnytye, thys perfect consent in faith and religion is almost vanyshed from amonge vs in these oure dayes, whyle euerye manne
Jere. xvi. laboureth to establysh the inuencyons and dreames of hys owne herte, whyle euery man sweateth to imagine a newe kynde of religion, and to maintayne the same, whyle euery man leaueth to worshyp the, not after the rule of thy blessed worde, but after his owne fleshly fantye and idle imagynacyon. Thy holy Apostle, O Lord, coulde not abyde, that ther shuld be sectes amonge the Corinthyans, nor that one shoulde hold of
1. Cor. iii. Apollo, another of Paule, the thyrd of Cephas, but that ther only shuld embrace the whych alone by thy blessed passion broughtest

vnto

vnto theim euerlastinge lyfe, forasmuche as thou and none other were crucified for theim. If ý thy blessed Apostle had liued in thyse oure tyme, oh Lord howe heauelye wolde he haue taken the sects that are now among the chyldren of menne, sprongeoute of hell and thruste in by Satan, yea and that is moost to be lamented, amonge them that professe thy holy name. In steade of Apollo, Paule and Cephas we haue Benette, Barnarde, Fraunces, Agustyne, Anthonye, Dominycke, Rufus, Honofrius, Iacob, Ioseph, Gylbert Gregorye, Brygyde, Clare, Helene, Sophye, Pope, Cardynalle et cetera, besydes the dysordered orders of the Camaldulenses, the Cistertienses. the Basilyenses, the Hieronimites, the Tertiarys, the freuaunces of sayncte Marye, the Lazarytes, the Magdalenytes, Sectaries

Whilhel-

the Whylhelmites, the Ambrosi-
ans, the Specularis, ye Chalome
rians, the Johannites, the Scelli-
stines, the brothers of purgatorie
the brothers of the holy Crosse, ye
brothers of the vale of Josophat,
the Carmelites, ye Chartusiās, the
Hierosolimits, ye Indians, the Ni
nuits, ye Constātinopolitanes wh
an innumerable rable of Hypo-
crits mo, papistes, Heretiks, Scis
matikes, Anabaptystes, Sacra-
mētaries, Libertines, & such other
dongehylles of Satan, whych to
muche wretchedly haue deuided,
rent and torne in peces the quiet
vnyty and frendelye concorde of
thy holy relygiō, while they haue
imagyned and taken vpon them
newe settes, and new orders, and
by the trykelynge obseruances of
them, seeke iustification, remissiō
of sinnes, and euerlastynge lyfe,
forsakynge the which art the fou-
tayne

taine of liuely water, & diggingе
them myrye and durtye puddles Jere. ii.
that are able to hold no water. O
Lord, as thys deuysion norisheth
continuall discords and enmity a
mōg the professours of thy name,
so do they that vnfaynedlye cleue
to thy blessed word, sorowfully la
ment, that thy glorye, thy truthe,
thy worde, thy passion, thy bloud,
thy deathe, is thorowe these idola
trous imaginacions defaced, ob=
scured, and almoost vtterly quen
ched. in so muche that if thou had
dest not reserued vnto the a rem=
nauunte, whyche haue not bowed
their knees to Baal, we al hadde
ben as Sodom and might iustly
haue bene lykened to Gomorre.
O blessed Lorde, lette very pyty
moue the to haue compassion vp
on thy poore troubled flocke. Let
the zeale of thy glory prouoke the
to treade vnder thy foote al these

iii. Reg. xix.
Rom. xi.
Rom. ix.
Esay. i.

Sectaries, and Antichrists, that thou alone mayest be knowen amonge all nations to be the onlie true and ſpuynge God. Ah moſte gentle fauloure, there is but one Lord, one faith, one baptiſme, one God, one father, one mayſter, one bodye, one ſpirite, one hoope, one truth one goſpell, how vnſemelye thē is it for vs ẏ profeſſe this vnitye to be deuided in religion, one to be of this order, another to be of ẏ, one to maynteyne thys doctryne, another the contrarye. Deſtroy therfore, O lord, this worke of Satan, euen the bryngyng in of theſe damnable ſects, & diuerſities of opinions, and reſtore vnto vs that mooſt ſweete and comfortable vnytye of thy holye and pure religion, that as we profes one God one baptyſme, ſoo wee may maintain one truth, & one religion. Thou calleſt thy ſelfe a ge

Epheſ.iiii. Mat.xxiii

Ero.xxxiiii Eſay.xlii.

lous

lous God, and a Lord that wylte
not geue thy glory to another, suf
fer then thy honoure and glorye, Psa. cxliii.
thy praise and worship no longer
to begeue vnto creatures. Thou
art that God of peace which hast
promysed to treade Sathan the Roma. xvi.
sower of discord vnder our feete
shortlye. Fulfill thy promyse, O
Lord, for it is time, seyng that not
onlye the wylye Hipocrites, those Mat. xxiii.
painted sepulchres outwardli ap Luk. xi.
pearyng beutiful, and ful of holy
nes but inwardly full of dead bo
nes, and of al fylthines, of raue=
ning and wickednes, of bribry &
excesse, take part against thi holy
word, mainteining false opinions
agaynst thy heauely doctrin, but
also many of the teporal rulers &
wise worldlings agre vnto the, de
fending w̄ great violence both y
beastly hipocrites, & al their deue
lish tradiciōs, croked ceremonis,

false religiõs, although manifest
ye contrarye to the truthe of thy
blessed lawe. Notwythstandynge
remember thy olde mercyes, and
for the glorye of thy name be fa-
1. Tymo. ii. uourablye vnto them, giue them
grace to repente and to knowe the
truthe, that they maye escape out
of the snares of the deuyl, and be
come the children of libertye and
Jhon. i
euerlastyng saluaciõ. Gather to
gether al such as are dispersed, &
make of them wyth vs one flocke
Cal home agayne them that are
runne astray after strange gods,
that they may glorify the alone.
Deliuer thy people out of Egipt
that lande of seruitude and bon-
dage and bring them into ỳ land
that floweth wyth mylke and ho-
nye. Let the babling Babilon-
ans kepe thy seruauntes no lon-
ger in captiuity but restore them
home agayne vnto that Jerusa-
lem

lem, wher thy holy name is called vpon, thanked and prayed, wher thy heauenlye doctryne is purely taughte, where thy blessed sacramentes are truelye and faithfully ministred, where the works of Christen charitie are continually exercyled, that wyth one mouthe and one herte we may praise and glorify thy blessed name. Take awaye from vs all heresies & diuersities of opinions, & worke in oure hertes an vnfained concord in matters of religiõ, euen such a concord as is in al poynts agreable to thy blessed worde. Graunt also moosite loueyng fauyour, that thys godlye concord may remain continuallye in thy churche. So shal it come to passe, that al sects and heresies, al diuisions & schismes beinge roted oute of thy holie congregacion, and a perfect agreemente established among vs

Iob.c. according to thy blessed word we shal trō the very hert both knowledge the the worker therof, whiche alone art ȳ author of al goodnesse, and allosing cōtinual prayses to the our Lorde God, whych with God thy father and God the holy gost liuest and reignest true & euerlasting God worldes wythoutende. Amen.

A praier for the common peace and quietnesse of al realmes.

HOwe necessarye, O lord peace & quyetnes is for the conseruacō of reims and al publique weales, the holy scripture declareth in diuers places. the Psalmograph exhorteth

Psal.cxxii. althe faythful Israelites to pray for those thynges that make vnto the quietnes of Ierusalē, that there may be peace, wealth and abundaunce both in it and all the coastes round aboute.

When

When the Jewes for theyr syns and disobedience against the deuine Maiesty were led away captiues by king Nabucadonosor frō Jerusalem vnto Babylon, and ther cōpelled to lyue vnder ȳ vngodly, and vncircūcysed gentyls the prophet Jeremy wrote an epistle vnto them, wherin amonge other things he exhorted them to praye for the publique weale of Babilō, and for the Magistrates thereof, sayinge : **Seeke the peace of the citye, wherein ye bee prisoners, and praye for it vnto the Lorde. For in the peace thereof, shall youre peace be.** Jer. xxix.

Thy seruant Baruch also wrot a boke vnto thi people in their captiuite, commādīng them to praye for ȳ prosperitī of Nabuchodonosor king Babilon, & for ȳ welfare Baruch. i.

of Baltaser hys sonne, that their
dayes may be vpon earth as the
dayes of heauen. &c. Agayne thy
holy Apostle warneth, that aboue
1. Timo. iii. al thyngs praiers, supplicacions
intercessions, and geuing of thã-
kes be had for kynges, and for al
that are in authority, that we mai
liue a quiet & peaceable life with
al godlines and honestie. Hereof
lerne we, O most merciful sauy-
our, how necessary peace, quiet-
nes, & cõcord is for al reames & cõ
mõ welths. For that bering rule,
thy glory is sought, thy holy word
is preched, the magistrates are o
beyed, thy prechers ar reuerẽced,
good letters florysh, charitye re-
steth in mens herts, good worcks
are exercised, euery mã liueth ac-
cordynge to hys callyng, vertu is
auaunced, vice is expelled, welth
and aboundaunce of all thynges
dwelleth amonge vs, battel with
all

all the pestilences thereof is banyshed, a fygure of that heauenlye Jerusalem is here founde among the chyldren of memme, wh n contrarywyse if battell or vsurpe occuppeth kyngdomes or cities, all goeth to hauocke, nothyng but cruell barbarie & lyonlyke fearcenesse beareth rule. How blessed a thyng christ ē charitie, godly peace, kindly quietnes, and brotherly cōcord is in a comon weale: thy seruante Dauid king and Prophet hauing in his owne relme experience there of, declareth in thys hys Psalme. Psa. cxxxiii.
Beholde, sayth he, howe good and toysfull a thynge it is, brethren to dwel together in vnitie. It is lyke a precious oyntemente vpon the head that ran down vnto the berd euen vnto Aarōs beard, and went downe vnto the skyrtes of hys clothyng. Lyke the dewe of Hermon, which fel vpon the hyll of Syon;

For

For ther ye lord promised his bles-
sing & life for euer. Seynge (o al-
mighti & euerlasting God) it is a
good plesāt & ioiful thing, brethrē
to dwel together in vnitie, vouch
safe to giue vnto al relmes, spec-
ally vnto such as ye inhabitaunts
wherof proles thy holy name, this
tresure & iewel, this plesure & ioy
ye they may liue together in vniti
quietnes & cōcord. o lord so mani
of vs as beleue in the, ar brethrē, &
haue one father, euē thy heauely
father, & by hym we haue ye also
our brother, & yeye we be his sons
Rom. viii. & heirs, yea & fellow heirs w̄ the
of eternal glory, grant therfore ye
we all may be of one hert of one
minde, seing that nothing garni
sheth & becometh the name of bre
thrē better thē brotherli loue true
peace fredly quietnes, & amiable
concord. This Christē vnity and
brotherly concorde muste nedes
be

be an excellent treasure in a common weale, seinge thy holy Prophet cōpareth it to a most precyous ointment & to ỳ most pleasaūt dew, the swet smels wherof cā not be expressed. Lorde geue vs this precious ointment of mutual loue that what so euer we attempte amōg vs mai haue a swet smelling sauour both before ỳ and al good men. Giue vs also ỳ the most pleasaunt dew, euē the dew of thy heuēlt glori which mai cause vs thi row thi holi spirit to florish w the abundaunce of all good works, & prouoke euery one of vs quietlye and peaceable to do our own besins, and to liue according to our calling, ỳ Magistrat godly to gouern, the subiect humbly to obey, the preacher o thy word diligently to attend vpon his offyce. So shall it come to passe, that we as brethren quietlye dwellyng together in this vnitie and concorde,

ii. Timo. ii.

Roma. xi.

psa. cxxxiii.

shal haue that thou haste promyſed, euen thy blessinge, that is, in this world abundaunce of al good thinges pertaining either to the body or to the soul and after our departure from this vale of misery euerlastig life. Lorde let it so come to passe. Amen.

A prayer to be preserued from the plage, and other vpcrales.

O Lorde as thou haſt set forthe in thy holye scryptures plenty of blessig to them ye kere the & with al diligent obedience: anobedient dilygence walke in thy holy statutes & ordynaunces. so lykewyse in the same haste thou set forth innumerable curses & plages to such as liue wyute all feare of the, & transgres thy blessed commandementes. Among other thy grieuous punishmets, ye hast thretned ye vngodlye

Leui. xxvi.
Deu. xxviii.
Esaie. c. v.
xxiii. xxx. xli.
Jere. ix. xvi.
Ezech. xxix.
c. xx. vii.
xxiii. xxiii.
xxxiii.
xxxviii.

to sende the plage and such other mortal diseses vpon them, and so to roote them oute frome the face of the earth, because of theyr disobedyence and rebellion againste the theyr Lorde God. Examples herof we haue manye in thy holy woorde. Ah good Lorde, who canne be fre from these and such other thy plages, if thou shuldest dele with vs according to our iniquities? We are all synnefull. The best of vs al are vnprofitable seruauntes, so that we cā find nothinge in our selfes, wherwyth we maye worthelye either pacify thy wrathe styred vp agaynst vs for our manifold wickednesse, or turne awaye frome vs those thy plages, whyche we most iustelye haue deserued. Notwythstādyng there are, whyche superstitiously for the appesinge of thy anger, & for ỳ dispatch of corporal punysh

ii. Ma. xviii.
i. Par. xxi.
Psal. cxxi.
Iom. xi.
Luk. xvii.

mentes

mentes cal vpon dead creatures
aud flee vnto dumme Idolls, as
thoughe most presente help were
to bee looked for of them, when
in dede they cannot do nothyng at
all vnto our healthe, neither con-
cerning the bodi nor ȳ soul. With
suche Idolatours, O good Lord
haue we nothyng to do, although
neuer so greuous synners. For
we are taughte by thy holy word,
nether to trust in Roche nor in A-
polyne, neyther in Agasse nor in
Annes, nether in Erkenwald nor
in Grimbald, nor yet in ani other
creature, eyther in heauen or in
earthe, but in thy greate mercyes
set forth in the precious bloud of
thy moost dear sonne Jesu Christ
for whose sake alone, for whose
merites and good deedes alone
ȳ art wel plesed w̄ man, fauorest
him, & delightest in hym as a lo-
uing father in hys derely beloued
sonne. O

Mat. iii.
Ma. i. viii.
Mat. xvii.
Luke. ix. xi.
ii. Peter. i.

O moóste merciful God, we fyn=
dynge in oure selfes a iust desert
of al those thy plages, which thou
arte wonte to cast vpon the chyl=
dren of men for theyr wickednesse
(so great and manyfold is the nú
ber of oure synnes) and nothynge
at all, wherewith we may in any
parte be able to tourne away thy
heauye dyspleasure from vs, are
come at thys presente vnto the
throne of thy mercye, moóste hum
blye besechyng the in the name of
Jesu Christe thy sonne and oure
alone Mediatoure and aduocate
not to weyghe our sinnes & wyc=
kednesses, but to cōsider thy grete
mercyes oud louynge promyses,
and for Christes sake to putte a=
way frome vs al such plages, as
we moóste iustely haue deserued
and to preserue vs in suche state
of bodelye healthe, that we maye
liue and glorify thy blessed name

Psalm. cxx. Esai. xx. viii.

Thy Lorde, may dust giue thanks vnto the? or shal that declare thy fayth fulnes? The graue praiseth not ꝓ, death doth not magnify the They that go doun into ꝓ graue prayse not thy truthe, but the lyuinge, yea the lyuyng, knowlege prayse, and magnify the. Defend vs therfore, O Lorde, frome the terrible plages of thy fereful displeasure, but aboue all thynges remoue frome vs the dyseases of oure mynd that we being whole in soul may behold ꝓ with a pure fayth, and serue the with a cleane herte, Giue vs also the healthe of our body vnto our last dais, that we enioyng the helth both of body & soul thorow thy singuler benefit may lead a quiet and helthfull lyfe vnto thy honoure and glorye. Amen.

A prayer to preserue the frutes of the earthe.

AT the beginnyng thou commandest the earth O lorde to bryng forth grene gras herbs, and trees wyth theyr sedes and fruts, that they myghte be meate to thy creatures lyuynge on the earthe both to manne and beaste. After that depe and great floude, wher in all lyuynge creatures perished Gene. vii. ii. Pet. ii. excepte Noye and suche as were wyth him in the arke, nor onelye herbes, sedes & fruts gauest ÿ vn to mã for to eate, but also al other Gene. ix. thy creatures that mouе or liue on the earth, whether it be fish or foule, so ÿ all thyngs are pure to Actes. x. the that are pure, nither can anye Titu. i. thyng be comõ or vnclene, ÿ thou Roma. xiiii. i. Cor. x. hast made pure and clene. For al i. Tim. iiii. thy creatures, O lorde god, are good, and none of them are to be refused, if they be taken wyth thanckes geuynge.

Gene. i.

for they are sanctified by thy word and by prayer, and were ordeyned of the to be receyned wyth thanks geuynge of the faythful, and of the that knowe the truth. Seing then that thou alone art the creatoure and maker of al thynges, and hast prepared herbes, seedes, fruytes, fyshe, and flesshe to bee meate for manne, seynge also that wythoute thy blessinge all these thy creatures prosperenot, nor yet come vnto a fortunate ende, but growe oute of kynde, wyther awaye, perysshe, dye and come to noughte, wee moosste humbli beseech the to blesse vs and al the frutes of the earthe wyth al other thy creatures whyche thou haste made for mans vse and profite. And forasmuche as neither he
i Cor. iii. that planteth, nor he that watreth is anye thynge, but thou, O God, whych geueste the encrese, graunt
Psal. lxvii. we pray the, that the earthe maye

geue

geue forth her fruit prosperously, and plenteously, that, we may enioy the same in due and conuenient tyme, vnto oure greate ioye and comforte, Let not the labors of oure hands, which we haue taken in thy name, and accordyng to thy worde, be found vaine and frustrate, but accordynge to thy promyseblesse our laboures, and bring them vnto a fortunate end. Psal. cxv.
For we, O Lorde, feede not oure selfes, but we are the shepe of thy pasture. Thou feedest vs. Thou Psal. cxlvi.
geuest meat to the hungri. Thou prepareste manne hys corne, and prouideste for the earthe. Thou Psa. lxv.
watreste her forowes, thou breakest the harde clods therof, thou makeste it softe with the droppes of rayne, and blesseste the encrese of it. Thou crowneste the yeare wyth thy bountifulnesse, and thy footesteps drop fatnesse.

Thou also makest the dwellinge of the wyldernesse fatte, that they droppe wythall, and the lytle hylles makest thou pleasāte on eyerye side. Yea thou makest the valeies to stand so thicke with corn that they laugh and synge. Thou causeste the wels to springe vp a
Psalm cill mong the valyes, and the waters to runne amonge the hylles, that al the beastes of the fyelde maye haue drynke, and that the wylde Asses maye quenche their thyrst. Thou watereſt ỳ hyls frō abou, the earth is filled with ỳ fruits of thy workes, Thou bringest forth gras for the cattel, & grene herbs for ỳ seruice of mē. Thou bringest foode oute of the earthe, wyne to make gladde the hearte of man, oyle to make hym a cherful countenaunce, and breade to strength mannes hearte. O Lorde, howe manifolde are thy works, ryghte wyselye

wyselye hast thou made them al;
ye, the earth is full of thy riches.
It is thy blessynge, that our gat=
nees are full and plentous wyth Psal. cxlvii
al manner of store, that our shepe
bryngeforth thousands, and hun
dred thousandes in our byllages
and fyeldes, that oure oxen be lu=
stye and fatte, that we haue all Psal. v.
thynges plentcouslye for the su=
stentacion of oure bodyes. For
when thou openest thy hand, thou
fyllest euerye lyuynge creature
wyth thy blessyng, but when thou
hydest thy face, thei are sorowful
mourne, and, dye for hongr. For
asmuch then, O moost mercyful
father, as we receiue of the alone
all good thynges, vouchesafe we Psa. lvii.
moost hertely besech the, to shewe
vs thy face, to lyghten thy counti
naunce vpon vs, to blesse vs, to
make the erth frutful, and to pre=
serue the fruites of the same, that

we thy creatures receiuing at thy
merciful hand al things necessary
for this our nedy & beggerli life,
may liue and magnifi thy blessed
name, both in thys worlde, and in
the worlde to come, thorow Jesu
Christ thy sōne & our lord. Amen

A prayer that we maye haue the feare of
God before our eyes in al our doynges.

Gale.1. ALmighty & euerlastinge
God, thy holy worde tea=
cheth vs, that thou arte
not only a father, but also a Lord
not only a forgeuer but also raue
ger, not only a fauiour, but also a
Judge. And as thou beynge a fa
ther, a forgeuer, a fauioure doste
pardon & shew mercye, so thou be
ing a Lord, a reuenger, a Judge
punyshest and condemneste. Nei
ther doth thy holy scripture onlye
setforth vnto vs a gospel, whiche
cōforteth vs, quickneth vs, shew=
eth vs meri tidings, forgiueth our
synnes

synnes, quyeteth oure conscyence,
and bryngeth vnto vs euerlasting
lyfe, but also a lawe, whiche repro-
ueth accuseth, cōdemneth vs, wou-
deth and sleaeth oure conscyence, ii. Cor. iii.
yea and throweth vs downe head-
long into the depe dongeon of hell
And as the Gospel lifteth vs vp, &
maketh vs merr with ỳ hope of re
missiō & forgiuenes of oure synnes,
so doth the lawe plucke vs down
and almooste dryue vs vnto des-
peracion for fere of ỳ plages and
euerlastynge punishmentes, why-
che thou haste prepared for them
that despise thy holye ordynaun
ces, so that we maye not onlye loue
the as a father, a forgeuer, a saup-
oure, but also feare the as a Lord,
a reuenger, a iudge. Forasmuche
therfore (O most gentel sauiōure &
most rightcous iudge) as nothing
doeth so myghtely put awaye, syn,

Eccle.i. & maketh vs to walke in ꝑ waye
of thy commaundementes, as reue
rentelye to feate the, to stande in
awe of thy iudgement and heauye
displesure, we most entirely pray
the to geue vs that feare whyche
Psa.xxxiiii. thou requiresse of vs in thy holy
xxii.cxxviii. scryptures; and whereunto thou
haste promised so manye large &
bouteous benefites that we may
not only loue the as a sauiour, ho
nor the as a father but also reue=
rence the as a Lord, fear the as a
iudge. O Lord all thynges are o
pen vnto thy eyes neyther is any
thynge hid from the whych seeste
the verie secretes & most inward
Hebr.iiii. thoughtes of oure heartes, geue
Jere.xxii. vs therfore grace that in al oure
enterprises we euer set thy feare
before our eies & so stand in awe
of the and of thy righteous iudge
mentes, that we atempte nothing
wherby we shuld prouoke thi hea
nye

uye dyspleasure agaynst vs, but so walke in thy feare and in thy holie ordinaunces, that we maye at all tymes loue the as a sauiour, honoure the as a father, reuerence the as a Lorde, feare the as a iudge. So shall it come to passe: that we reuerentelye featynge the as the chylde dothe hys father, shall not onlye auoyde all suche euilles as myghte make the our heauy Lord and fearce iudge, but also embrace those vertues, which shall both euidentlye declare oure fayethfull loue, true honoure, vnfayned reuerence, and humble feare towarde the, and also make the our louinge father and mooste mercyfull sauiour thorowe Iesu Christe oure Lorde. Amen.

A prayer for fayth.

WE are taught by thy holy Apostle (o mooste louinge sauiour) that what soeuer Rom. xiiii.

is

vs not of fayth, is synne, and that
Heb.xi. it is impossible to please the with
oute fayth, and therfore they that
come vnto the, muste beleue, that
thou art God, yea and such a god
as is both able and also wil abū-
daintlye reward al theym, that
Iere.v. with true faith seke the. For thy
eyes O Lord, looke vpon fayeth
Sap.i. and thou doest appere and shew
thy selfe vnto them, that haue faith
Ose.iii. in the, yea thorowe fayth thou be
inge the kynge of glory art mary
ed to the souls of the faithful, and
makest them partakers of thy de
ayne nature thorow the wonder-
ful workyng of thy blessed spirite.
Thorow faith so many as beleue
Rom.iii. iiii and.v ar iustified, made the sonnes and
Gala.ii.iii. iiii.and.v heirs of God, & haue euerlasting
Ephe.ii. lyfe. By faith we obtein of god al
Act.xi. good thigs euen whatsoeue we ar
in thy name, Seinge ý faith is so
precious a iewel in thy sight, ý vō
out it

it nothyng is acceptable vnto thy
deuine maiestye, and we of oure
owne nature canne not haue this
moste synguler treasure excepte
thou geuest it vnto vs frō aboue,
and doest breath it into our herts 1. Cor. ii.
by thy holye spirite (for we of oure
selfes are blynd, ignorant folysh,
and by no menes cā perceiue the
thinges ý perteine to the spirit of
God) we moost hertely besech the
to take awai fro vs al infideliti &
vnfaithfulnes, which we receiued
of old Adam, and to plante in vs
true faith and vndoubted belieke
ý we may be thorowli perswaded Matth. xvi.
that thou arte the sonne of the ly-
uynge God, verye God and ve- Ephe. v.
rye manne, our alone swete smel-
lynge sacrifyce, oure alone Me- 1. Timo. ii
diatoure, aduocate and interces-
soure, oure alone wysdome, rygh- 1. Jho ii.
tronsnesse, sanctificacion and re- Heb. vii.
dempcion, by whome alone & for 1. Cor. i.
whose

whose sake onlye thy heauēlye father is well pleased with vs, oure sinnes are remitted, grace & euerlastyng lyfe are freelye geuen vnto vs. O Lord God, suffer vs not to leane to our own wisdom, nor to beleue, as blynde flesshe fansyeth, nor to seke saluacion wher supersticiō dreameth, but lette oure fayth onlye be grounded on thy word, and geue vs grace trulye to beleue in the, with all our hert to putte our
Pro. iii. truste in thee, to looke for all good thynges of thee, to call vpon thy blessed name in aduersytye, and w̄ ioyefull voyces and more merye hertes to prayse and magnify it in prosperity. Suffer vs not to doute neyther of God thy heauenlye father, nor of the God his sonne nor of God the holye ghoste, but earnestelye to beleue, that you beinge thre distynete personnes in the deitye, are notwithstandyng one deitye

tye God, besydes whome there is
no God neyther in heauen nor in 1. Cor. viii.
earthe. Graunte also that we maye
assuredlye beleue whatsoeuer is cõ
tayned in the holye scriptures, and
by no meanes suffer oure selfes to
to be plucked from the verytye ther
of, but mayntlye and stedfastely a-
byde in the same euen vnto death,
tage worlde, tore deuyll. And this
tayth (O swete Jesu) encresse thou Luke, xvii.
daylye in vs more and more, that
at the last thorow thy goodnes we
may be made perfect & strong men
in thy holy religon, and shewe our
selfes both before the and the world
trulye faithful, by bringinge forth
plentye of good worckes vnto the
glorye and honoure of thy name,
whyche wyth God the father and
God the holye ghoste lyueste and
reigneste true God worldes wyth-
out ende. Amen.

☞ A prayer for charitie.

Thy

1. Timo. i. THy holy Apostle writeth (O moost gentle Sauiour) that the ende of the commaundement is loue, ẏ commeth of a pure hert and of a good conscience and of faith vnfained. For he that loueth the his Lorde God with al his hert, wyth al hys soul, w al his mind, w al his strength, & his neighbour as him selfe fulfilleth the whole law. For al ẏ law and the prophets require no more of vs but loue, euē to loue ẏ our Lord God aboue al thyngs. and our neyghbour as our selfe. Without this loue all that we do seemeth it neuer so muche prayse worthy in ẏ sighte of men is abhominable before ẏ. Yea as thy blessed Apostle sayth, though I spake wyth the tonges of men and aungels, and yet had no loue, I were euen as a soundynge bras, or as a tynklyng cymbal

Deu vi.
Math. xxiii
Leui. xix.
Rom. xiii.
Marke. xii.
Luke. x.

1. Cor xiii.

And

And thoughe I coulde prophecy
and vnderstand al secrets and al
knowledge, yea if I had al fayth
so that I could moue mountains
out of theyr places, & yet had no
loue, I wer nothing. And though
I bestowed al my goods to fede ye
pore, and thoughe I gaue my bo
dye euen that I burned, & yet had
no loue, it profiteth me nothinge.
For by loue are we knowen to be Iho. xiii
thy dysciples, euen as the deuyls
impes ar knowē by hatred & malī
ciousnes. And the loue, O lord, ye
thou requirest of vs is no worldly
nor fleshly loue (for if any mā lo-
ueth ye world, ye loue of the father
is not in him. And whosoeuer wil
be a frēd of the world, is made the 1. Ihon. ii
ennemye of God) but godly, spiri Iac. iiii.
tual, sincere, true and pure loue:
euen such loue, as suffreth lōg, is
courteous, enuieth not, doeth not
frowardli, swelleth not, deleth not 1. Cor. xiii.
dishonestly

dishonestlye, seketh not her own, is not prouoked to anger, thiketh not euyll, reioyseth not in iniquitie, but reioyseth in the truth, suffereth al thinges, beleueth all thynges endureth all thynges. Thys godly loue this Christen charitie gyue thou vnto vs, o good Lorde that we maye vnfaynedly & with al oure herte loue the our Lorde God, which so dearely louedst vs, that thou gauest thy selfe for vs an offering and a sacrifice of a swete sauour to God. Take away from
Ephe v. vs the loue of worldlye thynges, which though they appere neuer so pleasaunte and beutiful, are not withstandinge mere vanitie, and gyue vs grace so to vse this world as thoughe we vse it not. For the fasion of this world passeth away
1. Cor. vii. Make vs also to abhor the filthy & beastlyke pleasures of the stinckynge flesh, and by no meanes to be

be entangled wyth the loue of thē, the ende whereof is dyshonoure, shame, corrupcion, destruccion, dāmacyon, and kyndle our hertes so feruentlye wyth thy loue, that nothynge maye delyghte and please vs, but onely thou, and whatsoeuer maye make vnto thy glorye, and is agreable to thy blessed commaundemente, so that thou onlye mayeste be oure loue, our delyght oure ioye, our myth, oure solace, and whatsoeuer is wythout thee, and estraunged from thy loue, let it be counted of vs more vayne then vanitie it selfe, and more fylthye then the very donge. Graunt also that from thys oure loue towarde thee, there may issue oute a vehement and brennynge loue toward our neighbours, yea toward our very enemyes, that we maye loue them from the verye hearte, yea, euen as our selues, praye for

them, geue them good coũsel, help them, defende them, socoure them, prouyde for theyr necessytyes, and deale with them in al thinges, as wee wyshe to be dealte wyth all.

Luke. vi.

O Lorde God, thou arte loue, and he that dwelleth in loue, dwelleth in the, and thou in him. Graunte y in thys world we may so dwel together thorow loue, thou in vs by thy holy spirit, and we in the by fayth, that after our departure from this vale of miseri, we mai be placed w̃ the in thy heauẽly mansion, and so continewe wyth thee in glorye for euer and euer. Amen.

1. Iohn iiii

A prayer for a godlye lyfe.

IT greatly greueth vs (O mercyful father and euerlastynge God) that wee thorowe the greuous and contynuall assaultes of oure enemyes ar not able to passe ouer our yeres in thys worlde wyth suche purytye of lyfe,

lyke, as we oughte, and as thou requirest of vs. Verely we are on euery part so beseged and compalsed rounde aboute of our aduersaries, that scarcely at anye tyme we can be free from their pestiferous and deadly dartes, nor yet haue so muche respyte as once to breathe towarde true godlynesse. Oh moofte louynge Lorde, thou arte oure father, and wee thy chyldren, conuenyente therfore is it that we thy children represente and openly declare in oure conuersacyon thee manners of the oure father. Thou arte good, gentell, louynge, charytable, merepfull, pacyente, longe sufferynge, holy, righteous, faythfull. et ce. Jt therefore becommeth vs thy chyldren in oure louynge to practyse goodnesse, gentlenesse, loue, charytye, merepe, pacyence, longe sufferynge, holynesse, ryghteousenesse, fayeth. et ce.

Thou haste geuen vs an example
Ihon.xiii. that euen as thou haste done, so we
lykewyse should do. If we saye we
dwell in thee, we oughte to walke,
1.Iohn.ii as thou haste walcked. For thou
haste called vs, not to vnclennes,
1.Tess.iiii. but vnto holinesse. Thou haste
Luke.i. deliuered vs frome thee power of
oure ennemyes, that wee beynge
wythout feare, shuld serue thee in
holynesse and ryghteousenesse al
the dayes of oure lyfe. The blonde
of thy sonne Iesus Chryste hathe
1.Iohn.i. clensed vs from all synne, not that
we shoulde continue in darcknes,
but rather walke in the lyghte, as
thou arte in the lyght, Thy louing
kindenesse hathe appeared vnto
Titu,ii. all menne, not that we shoulde fo-
low vngodlines, and worldlye lu-
stes, but that we shulde lyue sober
lye, ryghteously, and godly in this
Ephe.i. presente worlde. Thou didst chose
vs in Chryste, before the foundaci
ons

ons of the worlde were layde, that
we shulde be holye and wythoute Ephe. ii.
blame before the thorow hym. We
are thy workemanship created in
Christe Jesu vnto good woorkes,
wyche thou ordeynest afore, that
wee shoulde walke in them. Forasmuch then as al the benefits wyche ÿ hast bestowed vppon vs, are geuen vs vnto thys ende, that wee shuld walke worthy of thy kyndenes, represent thy manners in our conuersacion, mortyfye the flesh, & he lustes therof, haue nothinge to do with Satan, nor the world, but leade a good lyfe garnished ful of good woorkes, and in all poyntes fashioned after the rule of thy blessed word, we most hertely pray the to induce vs wyth thy holy spyryte, Exec. xi.
which may take away oure stonye and. xxxvi.
herte, & geue vs a new fleshye, and soft herte, kyll that old man in vs,
which is corrupt thorow deceyua= Ephe. iiii.

ble lustes, & fashion in vs that new man, whiche is made after thy Image & likenesse in rightcousnesse & true holynesse. Suffer vs not to giue ouer our selfs again vnto our old lustes and cōcupiscences, wyth wyche we were led whē we knew not the nor thy sonne Christ, but euen as thou which haste called vs arte holye, so likewise graunte that we maye be holy in al oure conuersacion. O mercyful God, not the hearers of thy law but the fulfillers of it shalbe iustified before the. Neither shal euery one that saith vnto the, Lord Lord: enter into ỳ kyngdō of heauen, but they that doo the wyll of thee oure father, which art in heauen. Too confesse thee wyth oure mouthe, and to deny the with oure deedes, wooryeth rather oure damnacion then saluaciō. For the true knowledge of the cōsisteth not in talkyng, but in woryeyng, not in fauouryng

1.Pet.i.
Rom.ii.
Iacob.i.
Mat.vii.
Titu.i.
1.Cor.viii.

fauoryng, but in folowinge, not in
louing, but in liuing. To promise Math. xxi.
the bi mouth, ȳ we wil worke in thi
vineyard, & yet worke nothyng at
al, declare not vs to bee thy sōnes,
but rather bastards. To brag of ȳ
iustificatiō of faith & not to bryngе
forth ȳ fruits therof, to glory in the
merites of thy sonne Christ, in hys
blud, death & passion, & not to lyue
worthy of his kindnesse, to professe Roma. vi
thy holy gospel, & not to walke ac=
cording to the doctrin therof, to be
baptised in thy name & not to mor
tify our mēbers which ar of ȳ erth
nor to walke in a new life, to be per Iohn. iv.
takers of thi deuine misteris, & not
to be made one spirite w̄ the, what
auayleth it? We are thy frendes, if
we do those thynges that ȳ cōmaūdest vs. Rom. vi.
We ar thy seruaūts, if we
bee obedyente to thy wyll. We are
thy sonnes, if wee honoure and re=
uerence the according to thi word.

We seke thy glory, if we attempte
nothing, whereof thou shuldest be
Pet. ii. dishonored. Leding a lyfe conforma-
ble to thy blessed wyll, wee shal
prouoke the verye enemyes of thy
truthe to prayse thee, but contrary
wyse, thou shalt be euyl spoken of.
Graunte therfore wee beseech the,
that our lyfe maye answere to our
Math. v. profession, and that thee lyghte of
oure good woorkes maye so shyne
before menne, that they seing oure
godlye conuersacion may glorifye
thee oure heauenlye father. Amen

A praiyer against the temptacions
of the deuil, the world & the flesh.

ALbeit O (mooste myghtye
captaine, moste valeaunt
warryoure and mooste try-
umphante Lorde Christe Jesu)
Hebre. ii. thou by thy death haste put doune
i. Cor. xv. hym, that hadde Lordeshippe ouer
Osee. xiii. death, that is to say the deuyl, that
thou mightest deliuer them, which
thorowe

thorow feare of death wer al their
lyfe tyme in daunger of bon=
dage, and albeit thou hast spoiled
rule and power, and made a shewe
of them openlye, and haste tryum=
phed ouer them in thine owne per=
sone, and by thys meanes delyue= Coloss.ii
red vs from the handes of oure en= Ephe.ii.
nemyes, that we myghte serue the Luke.i.
all the dayes of oure lyfe in suche
holynes and ryghteousnesse, as are
accept before thee, yet the deuil for
the olde malyce, whyche he hathe
borne agaynst man from his fyrste
creacion (for thorowe enuye of the Gene.iii.
deuil death entred into the world) Sapi.ii.
gothe forthe styll to rage againste
vs, and walketh aboute lyke a ro= i.Pet.v.
ryngе Lyon, seking whom he may
deuoure. And if he wer not restrai
ned bi thy godly puissance he wold
surelye swalowe vs vp, so great is Job.i.
hys tyrannye, so myghtye is hys Psa.xxxiiii
power. He preuayled agaynst our
fyrste

fyrste parentes, yea and that in the state of theyr innocencye and immortalitie. He afterwarde attempted other & preuailed, wherof some notwithstandyng were the chosen vessels of mercye. Hereof gettinge a courage vnto him selfe, he feared not to assail the Ꝑ his sattel tẽptacies. Oh, is it then to be thought, ꝑ he will let vs alone so feble, so weke & ready at euery moment to be ouer throwẽ? Thou thy selfe callest him ꝑ Prince of this world, and thy holy Apostle nameth him ꝑ God of this world. Strong must he nedes be, & of no smal might, whome thy holy word so termeth, stronge in dede in comparyson of vs, but weake & of no forse being compared with the. This prince, this god of the world doest ꝑ suffer continually to war a gainst thine electe and cholen people as for ꝑ reprobate & wicked he hath thẽ al ready in his court at cõmaundement

Gene. iii.
ii Reg. xi.
iii Reg. xxi.
Deut. iiii.
Marc. i.
Luke. iiii.

Iohn. xii.
xiii. xvi.
ii. Cor. iiii.

Iob. i.

maundement, not to destroy them
which he most of al wisheth, but to
exercise and tri their faith, to proue
their cōstanci, & in this their conflict
to occasion them bi harti praiers to Psa. cxliii.
fle vnto thy holy name, which is a
strong tower, & mighty fortres, for
so many as repayre vnto it, ȳ they
gettynge ayde at thy hande, maye
not only enter battel with this their
great & immortal enemy, but also
by the power of thy mygite ouer=
come hym and put him to flyghte.
And as ȳ hast geuen Satan thys Iob. i.
lyberty to tempt, to exercise, proue
and trye vs, whether we be constāt
in thy faythe and woorde, or not, so
doothe he take thy profer, And al=
though thou suffered hym thus to
do for our gret profit and singuler
commoditie, for we knowe that al
thynges woorcke for the beste vn=
to theym tpat loue God, euen that Rom. viii.
we of oure selfes beynge weake
shulde

shulde haue a glorious tryumphe
and noble victorye ouer him tho=
rowe the myghty puissaunce of the
oure grande captayn, yet herof ta=
keth he an occasyon, to seke our de
struccyon. And that he may bryng
1. John. ii. this to passe, besides the innumera
Galla. v. ble companies of hellishe spyrytes
he caketh vnto him two other oure
psa. xxxiiii. mooste cruell ennemies, the world
and ꝑ flesh. The one with his vain
pleasures, the other with her car=
nall lustes so compasse vs rounde
about, that if thy present help were
not, we muste nedes perysshe. Glo=
uynge Lorde and moost gentle sa
uyoure, thou seest our weakenesse,
myserye, and no strengthe. Thou
1. Mc. xvii. knowweste agayne the valeaunte,
Eccl. xlvii. myghte and power of oure aduer=
saries. Our strength is no more to
be compared wyth theyre myghte.
then the strengthe of lytle Dauid
with the mightye power of great
Goliah

Goliah: oure speare, oure swerde,
oure shielde wyl doo nothynge in
thys behalfe. Notwythstandynge
Lorde, we do not despayre,
For all thoughe there bee not so ii. Par xiiii.
greate strengthe in vs, that wee
may be able to resyste thys greate
companie that commeth agaynste
vs, yet haue we thys one refuge &
socour euen to lifte vp oure eyes, Psal. cxxi.
vnto the, and to saye, oure helpe
commeth from the Lord oure God
wyych made heauen and earthe. Rom. viii
If God be on oure syde, who can i. Reg. vii
bee agaynste vs? The battell, O
Lorde God, is thyne, oure fayeth
therefore is, that thou wylte geue
oure enmenyes into oure handes.
Thou taughtest vs to praye ȳ we Math. vi
maie not be ledde into temptacion
and haste promysed vs, that thou
wylte not suffer vs to be tempted
aboue oure strength, but wylte in i. Cor. x.
the middes of the temptaciō make
awaye

a wayre for vs to escape. Thou art
Psal. cxlv. Tim. i. Ephe. vi. Job. vii. 1. Timo. ii. faythful: fulfyll therefore thy pro=
mise. And forasmuche as thy good
pleasure is: that we shall manfull
lye fyghte wyth these our enemies
(for what is the lyfe of manne in
thys world, but a continuall war=
farre?) and no manne is crowned,
excepte he stryue lawefullye, we
wyth oure verye heart dyspairing
of oure owne strength and corage,
moofte humblye beseche the to be
oure captayne, and valeauntelye
to defende vs agaynste oure enne=
myes, that they maye not preuayle
agaynste vs. Make vs strong in
thee, O Lorde, and in the power of
thy myghte. Putte on thy holy ar=
mour vpon vs, that we maye stand
Ephe. vi. stedfast against the crafty assautes
of the deuyll. For wee wraste (not
agaynst the flesh and blonde, but a
gaynste rule, agaynste power, and
against worldly rulers of the dark
nes

nesse of thys worlde, agaynste spy
rytuall wyckednesse in heauenlye
thynges. For thys cause, O moolte
sweete sauioure, put vppon vs thy
holy armour, that we may be able
to resyst in the euil daye, and stand
perfecte in all thynges. Giue vs
grace therfore to stande, & to girde
our loynes aboute wyth verytye,
hauynge on the brestplate of righ
teousnes, and shooed wyth shooes
prepared by the gospell of peace.
But aboue all graũt that we may
take vnto vs the shielde of faithe,
wherwith we mai be able to quẽch
al the fyrye dartes of the wycked,
& to put on the helmete of saluaci=
on, and the swearde of the spirite,
which is thy blessed word. Graunt
also, that we beyng thus godly ar
armed, may thorow thy puissance,
myght and strength, not onelye en
ter battel wyth our enemyes, but
also valeauntly fyghte wyth them,
corage-

coragiously put them to flight and
triumphantly cary away a glory-
ous victorye ouer them. So shall
it come to passe, that we being va-
leant cõquerours thorow thy help
shal receiue at thy hand according
to thi promise, Manna to eate that
Apoc ii. is hid, and a whyte stone, and in
the stone a newe name wrytten
which no man knoweth, sauing he
that receiueth it. Lord for thy mer
cies sake, graunt vs these our peti
cions. So shal we praise and mag
nyfye thy blessed name for euer &
euer. Amen.

A praier for remission of sinners.

If wee wretched synners,
O Lorde God, hadde not
louing promises of thy ten
der mercye in the holye scriptures
for the comfort of oure weake con-
scyences and sorowfull herts, wee
see none other reamedye, so greate
& infinite are our synnes, but that
we

we muste needes despayre. But for-
asmucheas whatsoeuer thynges ar Roma. xv.
wrytten, are wrytten, for oure learc=
nynge that thorowe pacyence and
the comforte of scriptures we maye
haue hoope, oure synnes, althoughe
neuer so manye and abhominable
not so muche make vs sadde, as
thy loueynge kyndenes and tender
mercyes make vs gladde. Oure
synnes, we confesse, are innumera- Exo. xbiii.
ble, but thy mercyes are also infy- Sapi. xi.
nyte. Thou art that moolte gentle
Lorde whyche wyll not the deathe, Math. i.
of a synner, but rather that he turn
and lyue. Thou for repentaunce Luke. ii.
sake dyssemblestc and wylte not see
the synnes of menne. Thou confes= i. Tim. iii.
sed, that thou cammeste into thys
world to saue sinners, to cal not the Mat. ix.
tyghteous but synners vnto repen
taunce, and to seke vp that, whyche Luc. xvi.
was loste. Thou calleste vnto thee
al them that are dyseased and laden Math. xi

Luke.xie
Mark.ri.

with the heauie burden of synne,
and pronyfelt that thou wilt cale
them. Yea by the prophet thou sa-
Esaye.i,
est, it we will wash & make clene our
selfes put away our euil thoughts
out of thy sight, ceasse to doing of
euil and violence, learn to do right,
apply our selfes to equitie, deliuer
the oppressed, help the fatherles to
his right, & heare the wydowes co-
plaint, though our sins wer as red
as scarlet, yet shal thei be made whi-
ter the snow. And though thei wer
like purple, yet shall they be made
like white wolle. Yea thou sayeste
moreouer, that for thy owne sake,
euē for thy mercye & names sake ÿ
wilt be good vnto vs, fauour vs, &
Esai.xlvii,
so cast away al our sins behind thi
back, ÿ thou wilt n. ver remēber thē
more. O lord thou art ÿ god, which
Titus.i.
Ihon.xv.
cānot lye, ÿ art the self truth, ÿ art
faythful in thy words & holy in all
Psal.cxiv.
thy workes. For according to these
thy

thy loynge promyses haste thou
euer dealte wyth the chyldrene of
menne, whensoeuer they repented
and turned vnto the. Whē thei for
saked theyr sinful liuinge and cal=
led vpō thy holy name, ȳ forgauest
al their sinnes and healest al their
infyrmytyes. Thou sauedste theyr
life from destruccion and crowned
thē with mercy & louing kindnes.
For thou, O Lorde God, art full of
compassion & mercy, long suffering
and of great goodnes. Thou wylt
not alwaye bee chydynge, neyther
wilt thou kepe thy anger forever.
Neyther wylt thou deale wyth vs
after oure synnes, nor yet reward
vs accordynge to oure wickednes
For loke how hie the heauen is in
comparison of the erth, so great is
thy mercy toward them that feare
the, Loke howe wyde the Easte is
from the West, so farre doest thou
sette oure sinnes from vs.

Psal. cxxx.

Yea lyke as a father pytyeth hys
own chyldren, euen so art thou mer-
cyfull vnto them that feare the.
For thou knowest whereof wee bee
made, thou remembreste that wee
are but duste. That a manne in hys
tyme is but as a grasse, and flory-
sheth as a floure of the feylde. For
as soone as thee wynde goeth ouer
it, it is gone, and the place thereof
knoweth no more. But thy mercye
ful goodnes. O Lord endureth for
euer and euer vpon them that feare
thee. Of thys thy louynge kynde-
nesse and tender mercye, who at any
tyme hathe not tasted, if hee sought
it wyth all hys hearte. Forgaueste
thou not Dauid bothe hys whore-
dome, when he repented and confes
sed hys synne? Howe ofte dyddeste
thou call backe thee Plages of thy
vengeaunce, when the chyldrene of
Israell lamented theyr synnes and
tourned vnto thee? Howe mercyfull
diddeste

Clay.xl.
Eccle.xliii.
Jac.i.
i.Peter.i.

Psa.xxxiiii
ii.Regu.xii

Judi,x.
ii.Para.xii
Judit.iiii.

dyddeste thou shewe thy selfe to the Ninuites, when they repented and humbled them selfes in thy syghte? Howe louyngelye spakeste thou to that synnefull woman in thy Gospell, and forgauest her al her sinnes because she repented and beleued. Peter thy disciple althoughe moost towardelye denyinge the, after that he had bytterlye wepte and lamented hys synnes, thou diddest behold with thy mercifull eye, and fauorably receyuedst hym agayne into the number of thy holy Apostles. One of them that dyed wyth the, beinge both a theife and a murtherer, after he had called vnto ẏ for grace, thou placedst in Paradise, ⁊ madest him partaker of thyne eternall felicitye. Manye other notable examples of thy greate mercyes fynde wee in the holye scryptures, whyche wyll not suffer vs to despayre of thy clemencye and goodnesse, bee oure synnes

Jhon.iii.
Luke.vii.
Mat.xxvi
Luk.xxiii.

and wickednesses, neuer so many.
but they rather doo encourage vs
Hebru.iiii. boldly to come vnto the throne of
thy grace, that wee maye receyue
mercye and fynde grace to help in
tyme of nede. O most gentle sauu-
oure, thou art that mooste lounge
sheppard, whych diligently sough
test vp the wanderynge sheepe, lo
uyngelye laydest it vpon thy shul-
ders, and tenderlye broughteste it
home agayne. Seke vs vp which
Luke.xv. haue so longe runne astraye, laye
vs vpon thy merciful shoulders,
and brynge vs home againe vnto
the companye of thy faytheful.
Thou arte that mooste mercyfull
Luke.x. Samaritan, which beholding the
miserable stat of the wounded mã
with thy pitifull eie, cammest vnto
him, madest clene his woũds, pou-
rest in wine & oyle boundest them
vp, laidst the sicke Samaritã vpõ
thy beast, & cariest him into ỳ inne
and

and neuer leaftest him till he was perfectlye whole. O most lounge sauyour, vouchesafe also wyth thy merciful eie to loke vpon our wretched state, whyche wythoute thy helpe muste nedes perysshe. Oure woundes are deadelye woundes & not able to be healed of anye, either in heauen or in earthe, but of thee alone which art the true Phisicion and alone healest them that are contryte in hearte. Oure hole head is sicke, and the heart is very heauy. From the sole of ye fote vnto the head, there is no hole part in al our bodi, but al are wounds, botches, sores and stryppes, whych can neither be helped, bounde vp, molyfyed, nor eased with any ointmet except thou puttest to thy helpinge hand. Let it therefore please the of thy great goodnes to make cleane our woundes, to poure in the wine and oyle of spiritual gladnesse, to

Math. ix.
Marc. ii.
Luke. iiii.
Esay. i.

bynde them vp, and neuer to leaue vs, tyl thou haste made vs perfectlye whole, and brought vs into thy heauenlye kyngedome. Heale thou vs, O Lorde and wee shall be healed, saue thou vs, and wee shall be saued. Thou arte that moostе tender father, whyche receyueste home agayne wyth embracynge armes that loste sonne, whyche hadde wast all hys goodes wyth ryotous lyuynge. So soone as hee returned vnto thee, repented hym of hys dysorder, confessed hys synne, and humbled hym selfe in thy syghte, thou haddeste compassyon on hym, and ranne, and fell on his necke, and kissed hym. Thou commaundeste thy seruauntes also too brynge fourthe that beste garment and putte it on thy sonne, and too putte a ryngе on hys hande, and shooes on his feete. Thou gaueste commaundemente agayne too fetche a fatte calfe and

Jere. xvii.

Luke. xv.

to

to kyll it, and saydeste: lette vs eate
and be mery, for this my sonne was
dead, and is alyue agayne, hee was
loste, and nowe is founde. Shewe
thys thy fauour (O most gentle fa-
ther) to vs thy children also whyche
haue vngodlye bestowed the godly
and verteous gyftes, whyche thou
wastboth friedly, & liberally gauest
vnto vs. Thys our brodygall and
licencious liuinge sore greueth vs,
and we be hertely sory ye we haue so
greuously e offended thy fatherlye
goodnes. Notwithstãdynge accor-
dynge to thy olde wonte, we moosle
humbly beseeche the, for thy names Psal. xxv.
sake to haue mercye on vs, too for-
geue vs our sins, and to receiue vs
again into thy fauour. Take away
frõ vs al our old beggarlye ragges
and put on vs that newe garmente
of innocencye, that precyous ryng e
of faythe, wherewith we are maryed
vnto the, & those most godly shooes Ose. ii.
of

Ephe.vi. of the Euangelyke peace, that wee
maye walcke frome henceforthe in
the wayes of the holye commaunde
mentes, and do that, which is plea-
saunt in thy sight. Geue vs grace so
vnfaincdly to repent and to amend
Luc.xv. our lyfes, that the aungels of hea-
uen maye reioyse at oure conuersy-
on. And so washe vs frome our sins
Psal.li. moze and moze, that at the laste wee
maye bee cleane and appeare beau-
tyfull in thy heauenly fathers sighe
thozowe thee oure onlye sauyoure,
whyche wyth the same thy Father
and the holye ghoostе, lyueste and
reygneste one true and euerlastynge
God, wozldes wythout end. Amen.

A prayer for a competente and ne-
cessary lyuynge.

Mat.vi. THy sonne and oure Lozde
(O heauēly father) taught
Luke.xi. vs too aye oure bodelye
foode of the, and all other thynges
that

that bee necessarye for the preser=
uacion of thys our mortal and cor=
ruptible bodye. For thou arte that Psa. cxlvii
Lord that geuest meate to the hon Psa. cxlvi.
gry. Thou fedest al thy creatures
in due tyme. Thou openeste thy
hande, and replenishest all lyuing
thynges with thy blessynge. Thy
eies are vpon them that feare the, Psa. xxxiiii
and vpon such as trust in thy mer=
cy, that thou mayest delyuer theyr
lyues from death, and nourish thē
in the tyme of honger. They that
fear the shal haue no scarcenes, ne
ther shal thei want ani good thing
ẏ leke the. Neuer was it sene ẏ the
rightous mā, ẏ is, he ẏ liueth accor
ding to thy word, was forsaken, ne Psa. xxxvii
ther hath his childrē begged their
bread on the earth. How wōderful
ly dydst thou fede thy seruant He=
lias the prophet, when ẏ sente hym
meat twise on a day by the Rauēs iii. Re. xvii
How marueloussly dydest thou en=
crease

creaſe the oyle and meale of the wy-
dowe of Sarepta, Helias. O ſweſſe
Howe dyddeſt thou prouyde for thy
Dani.xiiii. ſeruaunte Danyell when he was in
pryſon for ſettyng forth thy glorye
How wonderfully feddeſt ÿ the chil
Deu.viii. dren of Iſrael, by ſending the meate
Pro.xvi. downe from heauen by the ſpace of
Numer.xi. xl. yeres in the wyldernes. The fou
Sapi.xvi. les of the ayre doſte thou fede, whi-
Pſa.lxxvii che neyther ſowe nor reape, nor yet
Math.vi. cary into the barnes, Thy ſon alſo ÿ
we may hange on thy fatherly pro-
Mat.xiii. uident, & not deſpayre of a cõpetente
liuing, fed many thouſandes with a
Mar.vi. few loues of bred, & a litle nũber of
of ſmall fyſhes. He alſo at a mary-
Luke.ix. age tourned water into wyne, too
ſhewe that thoſe whyche lyue ac-
Ihon.vi. cordyng to thy bleſſed word, euery
one in his vocacio, ſhall wante no
Ihon.ii. good thing. Thou arte the very li-
uing god which geueth vs aboun-
i.Tim.v. dantly al thinges to enioye theym.

Thou

Thou arte oure father, thou therefore wylte not suffer vs thi chyldren to perysh for honger. Thou art our Lorde, thou therefore wilte not suffer vs thy seruaunts to dye for wāt of clothes. Thou fedeste thee Heathen and the brute beasts, is it then too bee thoughte, that thou wylte leaue vs socourlesse, whyche beleue in thee, call on thy holye name and hang on thy fatherlye prouydence, Wee theerefore beynge thorowlye perswaded, that al good thynges pertaynynge either to the body or to the soule, come frome thee alone, doubtinge also nothynge of thy bountiouse liberalitie and liberall bountye towarde them that with strong faythe depend on thy fatherlye prouydence, are bouldc at thys presente to come vnto thy deuyne Maiestye, mooste humblye beseechynge thee to woorcke in vs thorowe thy holye spyryte, a mynde contente wyth

Mat. vi. Luke. xii.

Psa. cxlviii. Psa. cv.

1. Cor. iii. Iaco. i.

Luke.xii. that is sufficyente. seinge that noo
man.s life standeth in thabundance
of the thynges whych he possesseth
seinge also that we be straungers
& pilgrimes in this worlde & haue
here no cõtinuing cite, but seke one
Hebru.xiii. to come agayn, seyng we brought
1. Tim. vi. nothinge into the worlde, neyther
shal we carye any thynge out of it.
Job.i. For naked came wee oute of oure
mothers wombe, and naked shall
we tourne thyther agayne. Take
away trõ vs al superfluous world
ly cares, and teach vs to be contẽt
with fode & raiment. Suffer vs not
Mark.vi. after the manner of the heathen to
Luke.xii. be carefull for worldelye thynges,
asti, oughe thou haddeste no care
for vs but teache vs fyrst of all to
seke thy kingdom & the righteous
nes thereof, and so to looke for all
worldly and temporal thynges at
thy merciful hande. O Lord, geue
Psalme.xxx. vs neyther pouertye nor rychesse,
onlye

onlye graunte thou vs a necessary liuing, least if we be to ful, we deni thee, and saye: what fellowe is the Lord? And lest we being constrayned thorow pouerty fal vnto stealing, and forswere the name of the Lord our God. Lorde, lette it so come to passe for thy deare sonnes sake Jesu Christ our Lord and sauioure. Amen.

A prayer to be sayde before the sermon.

Thy worde, O Lorde, is a lanterne vnto our feete, & a lyght to our pathwayes. Psalm. cix. Deut. v. and. xxii. For it sheweth vnto vs euydently, howe we ought to walke, and turn neyther on the ryghte hande, nor on the left, but euen that way that thou hast appoynted, that we may liue & please the. Thy law also is a perfecte & vndefyled lawe, it tourneth soules and geueth wisdō euē vnto babes. Esaye. xxx. Thy statutes ar right & reioice the herte, thy cōmaundementes Psal. xix.

is pure geueth light vnto the eyes.
It is neyther emplasture nor salue
Sapie.xvi. that healeth vs, but thy woorde, O
Lord, which healeth althings. Tho
Jhon.xv. tow thy word, which thou hast left
here amonge vs, are we made cleane
Roma.i. For it is thy power vnto saluacyon
for euerye one that beleueth. Too
heare thys thy worde, which is swe=
Psal.xix. ter then the honye or hony combe, a
more precyous then goulde, peatle,
Psal.cxix. or precyons stone, wee are come hy=
ther at thys presence (O mooste mer
cyfull father) desyringe thee to send
both to thy preacher, and to vs, thy
holy spyryt that he maye teache no
thynge but thy pure worde and thee
gloryous Gospel of thy most deare=
sonne, agayn, that we may diligent
a note and repose in oure memorye
whatsoeuer shal be godly and truly
spoken of hym. And forasmuche vs
neyther hee that planteth nor hee
1.Cor.iii. that wateretb is anye thynge, but
thou,

thou, O God, which geuest the encrease, we moosse entirelie pray ye, that the sede of thy blessed worde, whyche shall now be sown among vs, mate faule into oure hertes as into a good grounde, and by no meanes he choked vp of thornes, nor dried vp for want of moisture, nor yet carryed awaie of the byrds of the ayer, but thorowe the working of the holy gost, so take roote in oure hertes, that it maye bryngе forthe plentye of good frute vnto the glorye and the healthe of oure soules. Amen.

Mat. xiii. Marke. iiii. Luke. viii.

A thanksgeuyng after the sermon.

WE render vnto the (O heauenlye father) moosse hertye thanckes for thys spiritual and heauenly nourishment of thy blessed worde, wherwith our soules are not only well refreshed at this preset, but also our faith is stregthened, our loue is kyndled,

Thess. ii.

and oure conscyence quieted. For
most humblye beseche the to geue
vs grace, not onelye to be hearers
Jacob. 1. of thy worde, but doers also of the
same, not onely to loue, but also to
lyue thy Gospell, not onlye to fa-
uoure but also to folow thy godlye
doctryne, not onlye to professe but
also to practise thy blessed cõmãde
mente, that whatsoeuer wee oute-
wardelye heare and inwardlye be
leue, we may shew forthe the same
in our cõuersacion & liuing vnto ꝯ
honour of thy holy name, ꝯ cõforte
of our Christen brethren & ꝯ helth
of our soules. Amen.

A praier to be sayd before the receiuing
of the holye Communion.

THy loue towarde vs (O
most gentell Sauyoure)
is so great and vnmesura
ble, that it can by no meanes be ex-
pressed by mouth, nor sufficientlye
conceyued in herte. For oure loue
with

wythoute anye desertes on our be-
halfe, freelye and wyllyngely at the
heuenly fathers commaundement
thou camest downe from ỳ glorius Esaye. vii.
seat of thy deuyne Maiesty, tokest Math. i.
very flesh, and becamest perfect Luke. i.
man of the substaunce of that pure John. i.
and vndefyled Virgin Mary, tho Rom. i. ix.
row the operacion of the holy gost Mat. iiii.
taughtest the wyll of thy heauenly
father, confirmyng the same wyth
wonderful miracles vnto the gret
comfort of manye whyche then lye-
ued, and vnto the perfect establish
mente of our faythe whych lyue at
this present. After thou hadst tra-
uayled in thys world certain yeres
the tyme to fore appointed from e-
uerlastynge of thy heauenlye fa-
ther drawing nye that thou shoul-
dest geue thy selfe an oblactō and
swete smellynge sacryfyce to God Epha. v.
the father for the syns of the whole
world, euen so manye as repente,

beleue and amend, willing that so
noble and worthy benefit of our re
dempcion shulde not be forgotten
nor fall out of remembrace, which
Gala.vi. is the alone anchore of oure salua
cion, and the only confort of weake
consciences, when thou haddest ea
ten the Pascal lambe with thy dis
ciples acordinge to the appoynte
ment of the law, thou tokest bread
into thy hande, gauest thanckes to
Matth.xxvi thy heuenlye father, brakest it, and
Mark.xiiii deliueredst it to thy disciples, say
ing. Take ye, eate ye this is my bo
Luke.xxii dye, which is betraied for you. Do
i.Cor.xi. this in the remembraunce of me.
Because the singuler & inestyma
ble benefyte of oure redemptyon,
brought to passe bi the one and on
lye oblacion of thy blessed bodye,
Eph.iii.i. broken on the aulter of the crosse,
shulde not be forgotten: thou bra
kest the breade in the syghte of thy
disciples, and gauest it vnto them
commaundynge them to eate it in

the remembraunce of the breking
of thy body, which thē was betray-
ed by thy trayterous Dysciple Iu
das, that sonne of perdiciō, and the
day folowyng was vnfainedly bro
ken on the crosse for our ransome,
deliuerance & saluaciō. Here didst
thou appoynt the breakyng of the
bread amōgst ye faithful gathered to
gether for ye purpose, a worthy and
blessed memorial of thy body brea
kig. And because ye breking of thy
bodi shuld be ye better remembred
ye diddest ennoble the bred wyth ye
name of thy body, when notwstan
ding it was only ye figure, signe, to
kē & memorial of thi holy bodi. In
likemaner when supper was done
ye tokest the cup into thy hands, ga
uest thankes to thy heuenly father
& deliueredst it to thy disciples, sai
ing, drik of thys all ye. For thys is
my bloud of ye new testament, coue
naunt, or bargaine, whyche shalbe
shed

Thou. Cvii

Note.

shed for manye into the remissyon
of synnes. Thys do as often as ye
drike it in the remembraunce of me,
As by the breakinge of thy blessed
bodye our raunsome is perfectlye
payed, so by the shedyng of thy pre
cious bloude are al oure sinnes e=
uen vnto the vttermoost washed
awaye. Therfore as by the brea=
kynge of thy breade thou woldest
the brekynge of thy bodye and the
benefits gotten by it to be remem
bred amōg the faithful, so to ȳ end
that the shedding of thi bloud, and
the merites thereof shoulde not be
forgotte, thou gauest them the cup
of wyne to dryncke commaunding
them, that so ofte as they or any of
the faythful gathered together for
that purpose do drincke of the cup,
they shuld remember thy deth and
the sheding of thy precious bloud,
as thy holy Apostles sayth: as oft
asye shal eat this bread & drynke
of

1. John. 1.

1. Cor. xi.

of the cup, ye shall shew the Lords deathe tyll he come. And as thou diddest ennoble the bread with the name of thy bodye, being but the figure of thy body, because the breaking of thy body should the better be remembred, so likwise here dost thou garnyshe and nobly set forth the wyne, namynge it thy bloude, when notwythstandynge it onelye representeth and preacheth vnto vs ȳ sheding of thy bloud, because it shuld be the more depeli grauen & the better retaned in our minds. O moste mercyefull redemer and gentell sauyoure, we are come together at thys present to celebrate the memoryall of thy blessed and glorypous passion, and to eate and dryncke thys bread and wyne in ȳ remembraunce of thy blessed bodi breaking and thy precious bloud shedding, moost humblye and frō ȳ very hert beseechyng the to geue

vs grace, worthelye to eate thys
breade and drincke of thys cuppe,
least by the vnworthy receyuing
of thein, we be gyltye of thy bodye
and bloud, and so eate and drynck
our owne dampnacion. And that
we maye come the more worthelye
vnto thys thy table, graunte we
moost entyrelye praye the, that we
maye so earnestly be at defyaunce
wyth al synnes, and so inwardelye
be asshamed, that we at anye tyme
haue so greuously offended thy de
uine Maiestye by attemptynge a-
nye thinge, that is not agreable to
thy good pleasure, that from hens-
forthe we maye not only looth, de-
test and abhorre whatsoeuer is dis
pleasaunte vnto the, but also em-
brace and laye hand on that whi-
che is good and acceptable in thy
syght. Forgeue vs al our sinnes, &
gyue vs grace eue with our whole
hert to loue al men, yea our veri e-
nemies

1. Cor. xi.

Rom. xii
Math. v.

nempes, and not onelye to forgeue al suche as haue offended vs, but also to bee ready at al times to do for them whatsoeuer good or pleasure we be able. And that we maye be the more welcome vnto the, and be founde mete and worthy gestes to sitte at this thy table, and to eat of these thy blessed giftes, that our soule may be wel comforted, norysched, fed and made merrye by the worthy receiuinge of theim, clothe vs we pray the, with that wedding garment, euen true & liuelye fayth wherwith our hertes are purified wherwith we are maried vnto the & made one flesh one bloud with ỏ wherewith also we are iustified & counted righteous in thy sighte, & grant ỏ thorow the same faith we ernestli set the eis of your mind on these thi most swet & louig promise

Mat. xxii.

Ose. ii.
Actes, xv.

Ephes. v
Roma. iiii.

My bodye shallbe broken

for

Mat. xxvi. Mar. xiiii. Luke. xxii. 1. Cor. xi. for you. My bloude shalbe shedde for you. And wythoute anye doubting loke for remissyon of all our synnes at thy heauenlye fathers hande, accordynge to thy mooste gentle promyses, yea and that not for oure good deedes and merites, which in this behalfe are none, but for the worthinesse of thy blessed passion, for the dignitye of thy precious bloude, and for that onlye and alone sacryfice of thy holye bodye. For that, O Lord, is the salue, that heleth our souls. That is the medecine, that comforteth our weake and troubled consciences. That is the lyuynge breade: whosoeuer eteth of that bread shal neuer honger, but lyue for euer. That is the Jewel of ioy, that maketh oure sorowefull hertes mery. That is the mighty bulwarke, the strong defence, the sure fortresse, y preseruetth

Tim. iii.

John. vi.

preserueth and kepeth vs harme-
lesse against Satan synne, death,
hell, desperacion, and al the inter-
nall power. To come to the table
to be present at the supper, to hear
and se what is there done, yea & to
receiue the holy misteris of thy bo
dye & bloud there setforth vnto vs
profyteth vs nothing at all, if we
fathfully beleue not, that thy body
was broken and thy blud shed for
our synnes, and that by the alone Heb. viii.
oblacion thereof done once for all, ix.
our sins are forgeuen vs, thy hea-
uenli father is reconciled vnto vs,
his wrathe styred vp thorow sin a-
gainst vs, is pacified, quietnesse of
conscience and euerlasting life is
geuen vs, but rather turneth vnto
our dampnacion, because we eate
of thys breade and drynke of this
cuppe vnworthelye: and shal with
that Hipocrite, which presumed to
come vnto the Maryage not ha-
uynge

Math. xxii. ting ye wedding garmet, be boūde
hand and foote, and cast into vtter
darcknes, wher weping and gna=
shyng of teth shalbe. Therfore we
most hūbly beseche the, to geue vs
grace according to thy holie Apo=
stles counsel, diligentely to proue,
try and examin our selfs, whether
such repentaunce, such faithe, such
C. Cor. xi. loue, suche disposicion towarde all
godlines be foūd in vs, or not, as ye
doest requir in thē, which wil come
worthely & wyth fruyt vnto thy ta=
ble. And for asmuch as it is thi gift
to repent hertely, to beleue truly, to
loue vnfaynedlye, and to be dispo
sed earnestely embrace true God=
lynes, and to go forward in ye same
from vertue to vertue vnto ye end,
graunt, we most entyrely pray the
Mat. iii. we maie so repente, that the frutes
of repentāunce maye be founde in
vs, so beleue, that we maye know=
ledge ye our alone sauiour, so loue
that

that all oure affeccyon maye be set on the alone, and so embrace true godlynesse, that our hole lyfe may be a cleare Myrrour of all vertue goodnesse, So shall we thorowe thy mercy, be found worthy gestes of this thy table, and receiue these ho ly mysteris vnto ỏ saluaciō of our souls, yea so shal we be wel assured of the remission and forgeuenes of all our synnes by the breakyng of thy blessed body and the sheading of thy precyous bloud, our concyences shalbe quiet, our herts shall be filled with al true and spiritual ioye, we shall tryumph ouer Satan, synne, deathe, hel, and desperacyon, we shall be partakers of all the frutes and merites of thy blessed passion, and be made one body with the, and fellowe heyres of euerlastinge glory. O Lorde God, lette it so come to passe for the honoure of thy name. Amen. Psa. ii

A thanksgeuynge after the receyuynge of the Communion.

WE thancke the (O heuenly father) for the blessed passyon, and glorypous deathe of thy derelye beloued sonne oure Lorde and sauioure Jesu Christe, by whom & by whose holy wordes, we faythfullye beleue and are assuredly perswaded, that thy wrath is not onlye pacifyed towarde vs, but that thou also art now become oure mooste merceyful father, and haste freelye forgeuen vs all oure synnes, restored vs thy heauenlye grace, and made vs sones and heyers of thyne eternall glorye. And because we shuld not doubt of thy fatherlye goodnesse towarde vs, set forthe in the death of thy sonne, the same thy sonne Christe Jesu oure Lorde hathe leafte vnto vs not onelye hys holy word, but also a blessed memoryall of hys death, and

Epho. ii.
Coloss. ii.
Mat. xxvi.
Mar. xiiii.
Luke. xxii.
1. Cor. xi.

and passion, sette forthe in the holye
breade and holye wyne, whyche we
at this presente haue receiued, both
for a remembraunce of ye brekinge
of his blessed bodye, and the shed-
dinge of his moste precious bloude
and also for the quyetnesse of oure
conscience, and for the assuraũce of
the remyssyon of oure synnes tho-
rowe faithe. We besech the (O he
uenly father) that we be neuer vn
myndefull of this thy exceadynge
greate kyndnesse, nor vnthancke-
full for thy manyfold & vnspeake-
able mercyes declared vnto vs in
the glorypus deathe of thy welbe-
loued sõne, but so work thou in vs
thorowe thy holye spirite, that we
maye be made worthye members
of that bodye, whereof thy sonne Ephe. i. iiii
and oure sauyoure Christe Jesu Colos. i.
is the heade, and that we maye so
fayethefullye beleue in the, and so
feruentelye loue one another, all-
way

way, lyuyng in thy feare, and in the obedyence of thy holye law & blessed wyll, that we beyng fruteful in all godlye and Christen worckes, may trayne our lyfe accordyng to thy good pleasure in thys transytorye worlde, and after thys frayle and shorte lyfe obtayne that true and immortal life, wher thou wyth thy derely beloued sonne our Lord and sauioure Jesu Christ, and the holy gost that most swecte comfortoure, liuest and reygnest one true God in al honor & glorye worldes without ende. Amen.

☞ A shorte prayer to bee sayed at the receiuing of the misterye of Christes bodye in the holy Communion.

Heauenly and blessed father, I render vnto thee moofte hertye thanckes for al thy benefites, whiche thou hast shewed vnto me most wretched synner, but speciallye for that

that moost swete smellyng sacry=
fyce, whiche thy onelye begotten Ephe. v.
sōne offred vnto the on ꝑaulter of
the cros, by giuing his most pure Philip. ii.
& vndefyled body vnto the death
for the redempcion of mākynd, in
remembrauce wherof accordyng
to thy welbeloued sōns ordynace
I now receyue this holye breade
mooste entirely besechyng, that I
may both be partaker of ꝑ merit=
tes of thi dere sōnes bodi breking
and also lead a lyfe worthye of so
greate a benefite, vnto the glory
of thy name. Amen.

A praier to be saied at the receiuynge of the misterys of Christes bloud in the holy Communion.

O Blessed and merciful fa=
ther, thy loue towarde me
synnefull creature is so ex
ceadynge greate and vnspeake= Rom. v.
able, that I can not but geue vn=
to thee mooste humble thanckes Ephe. ii.

namelye for the sheddynge of thee
moost precious bloud of thy deare
sonne Jesu Christe, by the vertue
whereof thy wrathe styrred vp a-
gaynst me wretched synner, is pa-
cyfyed, my raunsome is payed, the
lawe is fulfilled, my ennemies are
ouercome and put to flight. In re-
membraunce of this so noble a vic
tori and of so great a benefit I am
come vnto this thy table, O mer-
cyfull father, to drinke of thys cup
desyrynge the that as my outward
man is comforted by thee drynke-
kyng of thys wyne: so lykewise my
inwarde man may be comforted &
made stronge by true faythe in the
precious bloud of thy most dearly
sonne, O Lorde and my heauenly
father, geue me thy holye spyryte,
whyche maye so rule and gouerne
my hert, ȳ I neuer be vnthancke-
ful nor forgetfull of thys thyne ex-
cedinge

ceedyng, greate kindenes, but so
trayne my lyfe accordyng to thy
blessed wil, that whatsoeuer I do
speke, or thinke, may be vnto the
glorye of thy blessed name & the
healthe of my soule, thorow Jesu
Christ our Lord. Amen.

A praier agaynst Idolatrye.

THou, O Lorde art God
alone, and besydes the,
ther is no God nether in
heauen nor in earth. As for ỳ god
des of the heathē, they are deuils
and the Images which the igno-
rant people worshyppe as gods,
by knelyng praying and offering
vnto them, ar no gods, but stocks
and stones, Idols and Mamets
They haue mouthes and speake
not, eies haue they but they se not
They haue eares, & here not, no-
ses haue they but they smell not.
They haue hādes and handle not
feete haue they, but they can not

Esay. xlvi.
Malach. ii
i. Cor. xviii
Epis. iiii.
i. Timo. ii.
Psal. xlvi.
Psa. cxii i.

go, neither canne they speake tho
row theyr throtes. O howe vaine
the ar al they, that put their trust
in such mad fāsis, as can do them
Psalm. ii, no good? All helth and saluation.
all ioye, and comfort come frome
Esaye. xlv. the alone, O Lord. Thou art the
ii. Lor i. God of al consolacion, and father
Jeremy, ii, of all mercyes. Thou arte the ly-
Psal, xlv. uynge fountaine, from whome a-
Psal, cxlv, lone flowetb whatsoeuer good or
Jere, xvii. godlye is. Thou arte the refuge
and succour of thy people. Thou
hearest thy seruants, whensoeuer
they cal on the. Who euer trusted
in the, and was not holpen? Bles-
sed are they, which put their trust
in the, and cursed are they that for
sake the, and folowe the Idols of
theyr owne hert. For as the faith
Psa, cxii i. ful in thy presence shall fynde fa-
Esaye. lxv. uoure and merci, so shal al Ido-
Dc. xxviii. latours receiue before the, shame
of face & cōfusiō of cōscience, yea
ter-

terrible iudgemēt & euerlasting dāpnaciō, besids those temporal punishements, which thou threatnest in thy holye law. We beseche the therfore, O thou alone true & lyuyng God, to endue vs with thy holy spirite which may clense vs from all blynd errores, all folysche fansyes, all vayne superstitions, and from the whole lumpe of Idolatry, and lead vs vnto thi godly truth, that we maye knowe the to be ỳ alone true, euerlasting and immortal god, beleue in the, feare and loue, call on thy blessed name, seke thy honor and glorye, & craue at thy merciful hāde alone, alone, whatsoeuer good thig we haue nede of concerning the bodye or the soule: that we in this world, glorifying ỳ our lorde god, alone, alone, accordig to thy blessed worde, may after this presēt life be glorified of ỳ in thi heauenly

Esay.i.
Leuit.xxvi.
Jeremy.ix.
Jhon.xvi.
Jhon.xvii.

heavenly kingdome, wher thou with thy dearelye beloued sonne & the holy gost liuest and reygnest one true and euerlasting god for euer and euer. Amen.

A prayer against swearing.

Exod. xx. 

Almighty & euerlasting God, howe greately they that abuse thy holy name by vayn and vnlawful othes shal

Deutro. v. be plaged, it is euidēt inough in ỳ sacred scripturs. For thou thy self sayest, that whosoeuer taketh thy name in vain, shal not escape vnpunnished. And thy Prophet saw

Zacha. v. flying in the ayre a great & large boke, euen twety cubyts in length and ten cubyts in breadth, wherin were cōtained the curses and plages that are prepared for thē, which vainelye or fallsye sweare by thy holy name. It is wryttten also. that whosoeuer vseth muche to sweare, shalbe filled wyth iniquity

guilty, and the plage, ẏ is the vengeaunce of thy wrath shal not departe from his house. Seeing that so manye, yea & those terryble punishementes and mooste greuous plages are threatned, prepared & setforthe too all idle swearers and wycked blasphemers of the and of thy blessed name, we mooste herte ly pray the, so to order our tunge, that it vtter no vngodlye nor fylthy communication, that it abuse not the nor thy name, nor anye of thy creatures eyther in heauen or in earthe, by vnlawful ond vayne othes, but that wyth all dylygence we obserue the cõmaundement of thy onlye begotten sonne, whyche streightelye chargeth vs, that wee sweare not at al, nether by heauen for it is goddes seat, nor yet by the earthe, for it is his footestoole, nether by Jerusalem, for it is the cyti of the greate kynge, neither sayth

Eccle. xxvii

Math. v.

Jacob. v.

he, shalte thou swere by thy head because thou canst not make one whyte here or black. But thy communication shal be yea, yea, nay naye. For whatsoeuer is more thē that, commeth of euyll. Gyue vs grace therfore (O mooste louyng God) to auoyde all vngodly and wicked othes, to reuerence thy holy name, to fle vnto it as a strong castel by herty prayer in aduersitie, and at al tymes to prayse and magnify it. Graunt also that our communication be yea, yea, naye naye, that is yea in herte, & yea in mouthe, naye in herte, and nay in mouthe, that ther de found no dissimulacion in vs, but such simplicitie, and truthe in oure talke and such sincerity & pureness in al our conuersaciō and lyuynge, as becōmeth them that profes thy holy name, which alone is worthye all honour and glory. Amen.

A prayer against Pride.

O most louinge and gentle sauyour the only begotten sōne of the eternall and lyuyng God, thou commaundest all them, that wyl come vnto he and be thy scholers to lerne of the to be meke, hūble and lowelye in hert, to be poze in spirit, not to be pufked vp wyth arrogācie, pryde, ambiciō & vain glozy. Foz thou scatterest thē that are proude in the Imaginaciō of theyz herts. Thou puttest downe the myghty from theyz seates and exaltest them of low degre. Thou resistest the proud, & geuest grace to ȳ hūble. Thou throwest downe the hautye minded, and exaltest ȳ meke spirited. Thou so greatlye abbozrest Pryde, that thou bryngest also the proud to nought and makest the memoziall of them to ceasse from out of the earth.

Math. xi.

Math. v.

Luke. i.

i. Pet. v.

Ecclesia. x.

Foz

For pryde is the orygynall of all
synne, whoso taketh hold thereof,
shalbe fylled wyth cursyngs, and
at the laste it shal ouerthrow him
O Lord, what is to be foūd in vs
being oure owne, that may make
vs to glory in our selfs and to be
proud? As concerning our bodye
what is it, but earthe, ashes, dust,
& dong? As for the beauty and fa
uour of it. Oh how deceitful and
vayn it is. And as for the strēgth
therof, howe shortelye dothe a ly=
tle feuer make the moost myghtye
the most weake? Who thā wil be
proud of so vyle a carcas & sacke
of donge? As touching oure soule
if it be regenerat by thy holy spi=
rit what other thing is it, then the
bonde slaue of Satan and synne
If any thinge we haue, that good
is (for al naughtines commeth of
oure selues) it is thy gyfte. If we
haue receiued it, whi do wee glo=
ry in our selfs, as though we had

Ecclesia x.
Genes, iii.
Eccle, x.
Prou, xxi.
Jhon. iii.
Ephes, ii.
Rom. v.
Osee. xiii.

not receiued it? It may please the therefore, whiche arte the Myrroure of true humilitt and geuer of al vertu, to graue in our herts the true knowledge of our selfes that we maye bothe wyllyngelye and vnfayhedly confesse, whatsoeuer godnesse we haue, to be thy gyfte and so not to glory in oure selfes but to geue vnto the moste humble and herty thankes for al thy giftes, euer walkynge before ȳ wyth al submissiō & lowlines of mynd, that thou maiest exalte vs when the tyme commeth. Suffer vs not to be hye mynded, but to make our selfs equal to the of the lower sort, & gyue vs that humility & lowlines of hert that mortifieth & killeth in vs al loue of our selfs, al pride & arrogācy, that our whole glory & reioysyng may only be in the our Lord and sauiour to whom be al honor forcuermore

Amen,

A praier againste whoredom.

Gene. lxvii

Gene. xix.

Exod xx.

Deut, v,

Deut, xxiiii

Levit, xx,

Deut, xxii.

Prouer. v.

HOwe greatlye thou dost abhorre whoredom, fornicacion and al vnclennes O Lorde, the drowenynge of the whole worlde, the destruccyon of Sodome and Gomorre wyth water, fire and brimstone, from heue and suche other lyke plages mencioned in the holy scriptures, do euidentlye declare and shew. Thy cõmaundement is that we shuld commit none adultry. And in the cõmon wele of the Israelits thou commandedst, that ther shuld be neither whoremonger nor whore. If any such wer founde, that they shuld be stoned vnto deathe. For althoughe the lyps of an harlotte are to the folyshe a droppinge hony cõbe, and her necke softer then oile, yet at ỳ last is she as biter as wormwod, & as sharp as a swerd. Her fete go doune vnto death, &

her

her steppes haste them into hell,
and he ꝑ accompanieth him selfe Prouer.ix.
with an whore, shal go doune vn=
to hel, but he that goeth away frō
her, shalbe saued. Yea he ꝑ mayn Prouer.xix.
teineth an whore shal come vnto
beggerye in this world, and after
this life shal haue his part in the Apoca.xxi.
lake that burneth wyth fire and i. Tess.iiii.
brymstone. O Lorde, thou haste
called vs not vnto vnclenes but
vnto holynes and purenes of life i. Corin.vi.
thou hast made vs one body and
one spirit with the: howe vnseme=
ly then is it, to take the mēbers of
Christ, & to make thē the mēbers Psalme.ii.
of an harlotte? We therfore most
humbly besech the to make in vs
a cleane hert, to renue a right spi
rite within vs, & to turne away al Eccle.xxiii.
voluptnousnesse from vs. Take
from vs the lusts of the bodye, let
not the desires of vnclennes take
hold opon vs, and geue vs not o=
uer

Ephe.v. ouer into an vnshamefaste and obstinate mind. Let not fornycacion, adultery, nor any kind of vnclenes be once named amōge vs.

Ephe.iiii. Lette no fylthy communycacyon

1. Cor.vi. procede out of your mouthes, but that which is good to edyfy wyth al when nede is, that it may haue

Ephe.v. fauour wyth ỳ hearers. And forasmuch as nether fornicatoures neyther whoremongers, neyther weaklings, nether abusers of thē selfs with the mankinde, shal enherit the kingdome of God: grāt we hertely pray the that suche as be vnmaried, may kepe thē selfes pure and vndefiled after the exāple of that godlye yong man Joseph, and bring with thē vnto ho-

Gen.xxxix. norable wedlocke both their bodyes and myndes chast & honest. Graunt also that ỳ maryed men maye beware and kepe thē selfes from all whoredome, and vse the

coin

companye of no womanne besides theyr wyfe. Agayn, graunt that all maried women maye practyse the maners of that vertuous woman Susanna, & neyther for flattering nor manacinge words at any time consente vnto vnclennesse, but soo kepe the bed vndefyled, that theyr maryage may be honourable, that God may blesse them & theyr godlye trauels, and make theim toyful Mothers of manye childrene, Fynally graunt (O most merciful father) that we may so auoid al vnclenes, that we being pure both in body and soule may deseruc to se thy glorious face in thi heueli kingdō thorow Jesu christ our lord, Amen

Tobi. iiii.
Job. xiii.

A prayer agaynste couetoulnesse.

THy sonne and oure Lord (O heauenlye father) byddeth vs take hede and be war of couetoulnes. For no mans life, sayeth he, standeth in the abū-

daunce

Ephe.v. ouer into an vnshamefaste and obstinate mind. Let not fornycacion, adultery, nor any kind of vnclenes be once named amōge vs.
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A prayer agaynste couetoulnesse.

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daunce

daũce of thynges which he poses=
seth. Thy holy Apostle also affir=
meth couetousnesse to be the rote
of al euilles, and that they which
studye to be riche, fal into tempta
cion and snares, and into many fo
lyche and noysome lustes, whiche
drowne men in temptacyon and
destruccion. And in another place
he calleth couetousnesse the wor=
shippinge of Idolles. Thus in e=
uerye place of the holye scripture
thys most damnable synne of co=
uetousnes is condẽpned and for=
biddẽ. Notwithstanding, O lord
thorowe the suttel working of the
Deuill, we se how thys most vyle
monsture hath preuailed and al=
most ouercome the whole worlde
and broughte into his subiecction
not only the wicked and vnfaith=
ful, but them also that proesse thi
blessed name and holye religion.
For frome the fyrste to the laste
from

1. Tim. vi

Ephe. v.

from the hiest to the lowest, al giue
their mynde to couetousnesse. All Jere. vi.
seke their own & not Jesu Christs Phil. ii.
They renounce the world in word
but in dede no manne embraseth it
more desyrouslye. They by mouth
professe couetousnes to be a synne,
but in worke they magnyfy it not
onlye as a vertue, but also as a
God. In word they confesse ẏ to be Esay. v.
their Lorde, but in dede thy serue
Mãmõ. They make no end of joi-
ninge house to house, land to land,
Lordeshippe to Lordeship, ferme
to ferme, pasture to pasture. Ano-
ther sorte, which oughte to be an ex i. Pet. v.
ample to thy flocke, cheyneth, cou-
pleth, lincketh and joyneth lyke-
wyse dignitie to dignitie, promociõ
to promocion, benefice to benefice,
prebend to prebende, deanrye to de-
anry, office to office, and office for a
vauntage, vnto the greate dyscho-
noure of thy holye name, the hyn-

drauncc of thy blessed Gospel, and
the confusion of theyr conscience, if
Esay.lvi. they had anye. They be shamelesse
dogges that haue neuer inough e
Abac.ii. nor be neuer satysfyed. They goo
forth dayly more and more, to hepe
vp thicke clay against them selfes.
Theyr couetousnesse knoweth ne-
ther end nor mesure, so that if thou
dostenot shortly reforme this out-
ragious desyre of hauing, it is like
to come to passe, that Mammon
shall be honored for a God, & thou
vtterly dispised, fewe shall possesse
the whole frutes of the earth, the o
ther shal miserablye sterue for hū-
ger. For there is no mercye on the
earthe, as thy Prophete complay-
Ose.iiii. neth. All seeke theyr owne and not
Phil,ii. Iesu Christes. They be louers of
them selfes and haters of other. O
good lord it may please ỳ therfore
for thy mercyes sake, to redresse
these pestylences where wyth the
most

moostе parte of the worlde at thys
presente be infected. Open the eies
of the couetous worldlyngs, that
they may clearely se howe vyle an
Idole they serue, howe vncertaine Psa. xxxix.
possessiōs they gather together,
not knowyng to whom they shall
leaue them. Take awai from them
inordinate and vnsacyable desire
of hauing. Encline their hertes vn-
to thy testimonis, & not vnto coue Psal. cix.
tousnesse. Teach them, that in this
world they are but strangers and i. Pet. ii.
Pylgrimes, and haue here no abi-
ding citie, but seke for one to come Heb. xiii.
and that therfore they ought to be
contente wyth that is sufficiente.
For nothinge broughte they into
thys worlde, nether shal they cary
anye thyng out of it. Teach them i. Timo. vi.
not to put theyr truste in vncerten
rychesse, but in the liuynge God,
whiche geueth vs al thyngs abun-
dauntelye to enioye them. Teache

them to doo good and to be riche in
good woorkes, and readye to geue
and to distribute, laying vp in store
for them selfes a good foundacion
against the time to come, that they
may obtayne eternall life. Teache
them to lern and practise thys thy
commaundement geuen by the pro
phet: breake thy bread to the hun=
gry, & lede into thy house the pore &
harbourles. When thou seest a na
ked mã, couer him, and thou shalt
not dispise thy fleshe. Teach them
to love theyr neyghboure as them
selfes, and to seeke the commoditie
of theyr Christen brethren no lesse
then theyr owne. Yea teache theym
euer to set before their eies this com
maundement of thy holy Apostle,
let no man seeke his own profyte,
but the comoditie of other. In kyne
graunt that the conuersacion of so
manye as professe thy name, maye
be so far straunged from the most
detesta

Esa. lviii.

Leu. xix.
Math. xxii.

Marke. xii.

Luke. x.
Roma. xiii.

Jac. ii.

detestable synne of couetousnesse, that it be not once named amonge them: agayne that they make them bagges whiche waxe not olde, and gather treasure in heauen that fayleth not, where no theicke commeth nor moth corruptetyh, that they beinge riche in good workes may obtayne that blessed life, which ÿ hast promised to so many as be louing and merciful, thorow Jesu Christ our Lorde. Amen.

Heb. xiii.

Ephe. v.

Luke. xii.

Math. vi.

A prayer agaynste Glotonye and Dronkennesse.

We are warned by thy deare sonne, (O mooste merciful father) to take hede that our hertes be not ouerwhelmed wyth feastynge and dronkennesse. For thorow feastynge manye haue dyed, and thorow dronkenes innumerable haue perysshed. If oure fyrste parentes hadde not obeyed theyr appetye,

Luke. xiy.

Ezec. xvi vii

Osee. iiii.

Gene. ii.

they had trãsgressed thy commaũdemente by eatinge the forbydden frute, nor haue gotten so greate an euil both to them selfes and to all theyr posteritt. If Lot had not ben
Gene.c. ouercome with wine, he had neuer so fyltyely committed incestc wyth his owne doughters. If the peo=
Exod.xxxii. ple of Israell had not geuen them selfes vnto banckettinge, they had
1. Corin.x. not neuer so wickedly fallen into
Math.xiii. Idolatry, nether had so mani thousandes of them bene slain, If king Herod had not ben ouercome with banckettinge, he wolde not so sone
Luke.xvi. haue consented to the deathe of the godlye preacher, S. John. If that
Ezec.xvi. ryche gloton had not ben so greatly geuen to the pãpring of his bellye, he wold neuer haue bene so vn
Gene.xix. merciful to poore Lazarus. If the Sodomites had not vsed banckettinge and roiotous liuyng, they had not perished wyth so horrible

punysh-

punishmentes. For thou, O Lord
canst not abide thy creatures to be 1. Cor. vi.
abused. For besydes euerlastynge
dampnacion, whiche abyde al glo-
tones and dronckerds, thou puni-
shest these voluptuous Epicures &
beastly belly slaues wyth corporal
plages, wyth syckenesse and pouer
tie, as thy seruaunte Salomon te- Prouer. xxiii
stifyeth. Where is wo, sayeth he?
where is sorowe? where is stryke?
wher is brawling? wher at wouds
withoute a cause? Where be redde
eyes? Euen amonge those that be
euer at the wine, and seke out wher
the best is. Agayne he sayeth, kepe
no cōpani with wine bibbers and
riotous eaters of flesche, for suche
as be dronckerdes and royotous
persōnes shal come to pouertie. A- Eccl. xxvii
nother of thy seruauntes also de-
clareth, that excesse of meates bryn-
geth sickenesse, and glotonye com-
meth at the laste vnto an vnmesu-

Eccl.xxxi

table heate. Yea he sayeth, that an vnsacyable eater sleepeth vnquyetly, and hathe ache and paine of the bodye. Seing these foule and fylthye monstures of glottonye and drõkennesse bring onto vs the destruccion both of bodye and soule. we beseche the O heauenly father, to geue vs grace, that frome henceforth we maye bee from these beastlye vices as frome mooste presente pestilences, and vse thy good creatures soberlye, temperatelye and

Rom.xiii.

thanckfully, & by nomeans make prouysion for the flesh to fulfil the lustes therof. butbe sober & watche ye we fal not into the snares of our gostly ennemie the Dyuell, whych

1.Pet.v.

walketh about lyke a roryngе Lion seking whom he maye deuoure and labour for that meate, whych

John.v.vi.

perysheth not, but abydeth into euerlastinge life: that we liuinge soberlye, watching warelye, praying

contynu-

continuallye, and loking diligentlye for the comminge of thy derlye beloued sonne, may be found redy whensoeuer he commeth and enter wyth him into thy glorye of heuen for euer and euer. Amen.

Fol. Cxxi
Luke.xii.
i. Tes. v.
Mat. xxiii.

A prayer agaynst Idleuesse.

IMmediatli after ÿ haddest created man (O maker of heauen and earth) and placed him in the gardē of Eden, thou commaūded st him to dresse & kepe it, because he shoulde not be ydle. For idlenes is the occasiō of much euil. In lyke manner after manne had transgressed thy holy cōmandemente, thou expulsing hym oute of paradice for his disobedience, & sendinge him abrode into the face of the earth, commandedst hym to eate his breade in the swete of hys face, and in the labour of his hāds so that thy good pleasure is, that no man shulde be idle. Thys thy commaun-

Gene. ii.
Eccl. xxii.
Gene. iii.
Psal. cxix.

commaundement was dilygently
obserued of the godlye auncyente
Genes.iiii fathers. Adam tilled the earth. A-
bell was a shepperde. Jubal exer
cised Musick. Tubal caine was a
worcker in metall, and a grauer in
Gene.ix. brasse and yron. Noke planted a
vynyarde. Abraham, Lot, Isaac
Gene.xiii. and Jacob were shepherdes and
and.xxvi plowemenne. Joseph was a Ma-
xxix.xli. gistrat. Moises, Dauid, Amos &
Exo.iii
1.Re.xvi. diuers, other, kept shepe before the
Amos.i were called vnto office. Thy dear-
lye beloued sonne, before thou ap-
poyntedst hym to be a preacher of
Marke.vi thy blessed wil vnto the world was
a Carpenture, and so got hys ly-
Math.iiii. uynge. Hys Apostles were fysher
mē. Blessed Paule laboured with
Actes.xx. hys own handes, and got both his
owne liuing & others ꝑ were wyth
him. Thabyta commended in the
holye scripture, because she made
garmentes, and gaue them to the
poze

pore people. So manye, O Lord,
as had anye sparcke of godlynesse i. Tes. ii.
or pretence of honesti in them, euen
from the beginning vnto this day ii. Tes iii.
euer abhorred idlenesse, and prac-
tised one thing or other, so that thei Actes. ix
were neuer yde, but earnestlye tra
uailed euery one according to their
vocation. For as the byrd is born
to flie, so is man borne to laboure.
Yea thi holy Apostle hath charged
vs in thy name, that if any wil not
labour, he shuld not eat, He cōman Iob. v.
deth also, that we shuld withdraw
our selfes frō euery one ỳ walketh i. Tes. iii.
inordinatly, & wil not laboure for
his owne liuing. And the wise man
sendeth vs vnto ỳ Emmet as vnto Pro. vi.
a mastresse & examplare of labour,
and willeth vs to consyder her pro
perti e, that we may be wyse: which
although she hath nether gyde, tea
cher nor head, yet prouideth she her
meat in sōmer, & gatheretb together
her

her fede in harvest. We besech the therfore, O Lorde, to dryue away from vs, all idlenesse and sluggish behauioure, and to geue vs grace that euery one of vs euen so many as professe thy blessed name, maye be earnest in folowing theyr vocacion, and delight in godly trauails and vertuous exercises, the Magistrate in rightously gouernynge ye common welth, the spiritual Minister intrusti preaching thy blessed word, the comon people in diligently folowig theyr occupations, seruices and ministries ye none be found idle in the Christen publike weal. So shall it come to passe, that all beig vertuously occupied accordig to thy holy comandement, ye shalte delighte in vs as a father in hys children, & send vs ye frutes of our laboures, that is, abondaunce of all temporall thinges in this presente world, and after our depar-

ture

ture, euerlasting glory, thorow Je
su Christ our Lorde. Amen.

A prayer agaynste slaunderinge
and backebitinge

The tonge (O Lorde) is a
member, which thou hast
geuen almoosie general
ly to al liuing creatures
but speache haste thou reserued on-
lye for man, yea and that vnto this
ende, that he shoulde sette forth thi
praise & glory, magnify thy blessed
name, auaunce thy holy religiõ, be
euer tellynge of thy wonderous
workes, and alway speaking, that
which maie make vnto thi glori, &
vnto the profit of our Christen bre Prou. x.
thren. The tong rightli vsed is the
organ of the holy ghost. An inno- Pro. xv.
cente and righteous tonge is a no
ble treasure, a tree of lyfe, an honye Prouer. xvi.
combe, a refreshinge of the mind, &
healthe of the bones. A mouthe of Prouer. xx.
vnderstanding is more worth thẽ
golde,

golde, then manye pzecious stones and costlye Jewels. But this gifte of speache. O blessed Lozd, is now a dates greatelye abused both e vnto thy dyshonoure and the vnquietnes of thy people. Foz wher as thou by thy deaterly beloued sõne gauest general commaundement. ỳ we shuld blesse thẽ that curse vs, it is nowe come to passe, that they whome we blesse, curse vs, whom we speake well of, they backebyte vs, whome we exhozt, monysh and teache good thynges, they deface, slaunder and blasphemevs, whose wealthe and healthe we seke, they contrarywyse seke our destruccion O Lozde, theyz mouthe is full of cursed speakinge, and theyz tonge paynteth fozth deceyte. They sytte and speake agaynst theyz brethren and slaunder euen theyz verye wel willers. Theyz tõg imagineth wickednesse: and wyth lyes it curteth

Psalme 1

lyke

like a sharpe rasour. They loue to Psalm. lii.
speak al wordes that may do hurt
Wyth theyr tonge they blesse the,
and with the same tong they curse
vs, which are made after thi simi-
litude, image and lykenesse, so that Iac. iii
oute of one mouth theyr procedeth
curssynge and blessinge. But wyth
suche blessinges, O Lord, arte not
thou delyghted. But what maruel
is it, O heauenlye father, thoughe
backbityng and slaunderynge be v-
sed in these oute dayes? In what
age hath the slaunderous & back-
biteng tonge ceased from her slaun
derynge and backebitig? Who of
al thy welboued seruauntes escaped
free frome her poysonful and
venomous dartes? Was not thy
hertye beloued seruaunte Dauyd
that kyng & Prophete slaun- ii. Re. xvii
dered of that wycked and blasphe-
mous Traitoure Semei, and cal-
led a bloudeshedder and a man of
Belial?

Bellial? Was not the holi prophet
iii.re.xviii Helias reported to bee a sediciouſ
perſonne and a diſquieter of the cō
mon weal of Iſrael? Was not thy
onlye begotten ſonne called a tea-
cher of newe learninge, a glotonne,
Mark.i. a wyne bibber, a frende of whores
Math.xi. and Publicanes, a Samaritan, a
Ihon.viii deceiuer of the people, a mad man
and one poſſeſſed with a deuyll.
Ihon.vii. Wer not thy bleſſed Apoſtles alſo
Ihon.x called dronckerdes, ſediciouſ per-
ſonnes, vayne prattlers, tydynges
Acres,ii. bryngers of newe deuilles, and tea
and.xvii. chers of ſtraunge doctryne. Were
not bothe Ioſephe and Suſanna
Gene.xxxix. reported to be diſhoneſt perſonnes
of liuing, and yet notwithſtanding
none more honeſt, nor more godli.
Daniel.xiii. Who being godlye bent and ver-
tuouſlye diſpoſed hath at any time
eſcaped ſlaunderous and backeby-
tynge tonges? O Lord, that mem
ber, whiche thou madeſt to bee an
in-

an instrumente of the holye ghoste
is now become in many people an
instrument of the Deuyll, a fayre
and a worlde of wyckednesse. For
it is so sette amonge our members
that it defileth the whole body and Jaco iii.
setteth a fyre al that we haue of na
ture, and is it selfe sette a fyre euen
of hell. It is an vnruly euyll, full
of deadlye poyson. We beseche the
therefore for thy mercyes sake(O Ps. xxxix.
moost mercyfull God)to delyuer
vs from vnrightuous lippes and
frome deceitefulll tounges, and to
giue vs grace so to walk in al our
conuersacion and lyuing, that our
aduersaryes maye be ashamed to
slaunder and to speake euyl of vs.
Graunte also that they which hy-
therto haue abused theyr tonges
by backebitinge, slaundryng, and Actes. ii.
defamynge, maye from henforthe
speake with new tongs, praise the
and thy blessed name, talke of thy

holy scriptures, meditate in them day & night, blesse their Christen brethren, & speke wel of al mē, yea of their verye enemies, ȳ so many of vs as profes thi holy name, may w̄ one mynd & w̄ one mouth glorifye the our heuēly father, thorow Jesu christ our Lord. Amen.

A generall praier for the auoiding of all kynd of synne.

O lord that most puysant god, we in baptisme geuing ouer our selfes vnto ȳ & vnto thy holy religion protested opēly in the face of thy holy cōgregacion to forsake Satan w̄ al his pompes and worckes, to renoūce the worlde and all the vaine plesures therof, to mortyfye the flesche and all the lustes of it, and frome hēsforth to dye vnto synne, to liue vnto righteousnes, and to lead a newe lyfe. Thys our couenaunt & bargayne made with the, O Lord God, we keepe not, but to muche

Roma. vi.

Gala. iii.

wretchedly we breake it, transgres
thy holye commaundemente. In
steade of our seruyce due vnto the
we serue Satan. Leauinge the ful
fyllynge of thy commaundements
we obeye our own wil. The world
and the flesh so rage and raygne in
vs, that we can scarcely breathe to=
warde anye godlynesse. By mouth Titus.i.
we professe the, but with our deds
we deny the. We promyse to work
in thy vineyarde, but we loytoure
and woorcke not. In name we are Math.xx
Christians, but in dede we ar Sa=
tans bondmen, the worlds slaues
and the fleshes most vyle seruants
and drudges. Ah Lorde, to muche
wretched is our state, and excepte
thou shortelye helpeste, we are lyke
vtterly to perysche, so greatly haue
the ragyng floudes of all kinds of
synne brast in, preuayled & almost
ouerwhelmed vs. O most gentle sa
uior, we haue a wil such as it is, to

do good, but we finde no power nor
strēgth in our selfes to performe it
That good thing, which we wold,
we do not, but ÿ euil do we, whych
we wold not. For we know ÿ in vs
ÿ is, in our flesh, dwelleth no good
Ephes.ii. thing. No maruel. For we ar bi na
ture ÿ children of wrath. We ar be
Rom.v. gotte, cōceiued & borne in sin. Our
sences, wits & deuises are euil, euen
Gene.viii. from our yong age vpward. Oure
harte is vnclene, wicked, frowarde,
Prou.xxii. lewd, & vnserchcable. We are not
able to thike a good thought of our
Iere.xvii. selfes. We are vnprofitable seruā-
ii. Cor.iiii. tes. Hipocrits, flesh, & al ÿ nought
is. Yea we ar the very bond slaues
Luke.xvii. of sin. For euery one ÿ committeth
Iohn.viii. sin, is the seruaunt of syn. O most
Tho.iii.vii swete sauior, help vs, for ÿ glory of
Luke xix. thy name. Thou cāmest doune frō
the righthād of thy father into this
vale of misery, to saue that whych
was lost. Saue vs therefore good
Lorde

lord which wander abrode lyke
shepe destitute of a sheperd. Suf
fer not thi blessed bodi to be broke
& thy precious blud to be shed for
vs in vain. Thou bi thi deth most
valeãtly conquerest hym that had
power of deathe. Delyuer vs ther
fore frõ his raging tirrany, and
make vs thy faithful & obedyent
sernaunts, Suffer vs not to loue
the world, nether the thinges that
ar in the world seing that al that
is in the worlde (as the lust of the
flesh, the lust of the eyes, ỳ pryde
of life) is not of the o father, but of
ỳ world. And the world vanisheth
away, and the lust thereof, but he
that fulfilleth the wil of god abi-
deth for euer. Suffer vs not to
be ouercome wyth the boilynge
concupiscẽces of the flesche, which
euer lusteth agaynst the spirite, &
is not obedient to the law of god
nether can be, but geue vs grace

Mat.ix.
Psal.cxix.
Hebrn.ii.
i.Corin.xv
Ose.xiii.
John.ii.
Rom.viii

Galath. v. to crucifye and to kyll the flesshe
wyth the appetytes and lusts ther
of, that we may lyue and walke in
the spirite, and become newe crea=
tures. Let not synne reigne in our
mortal bodies, that we shuld ther=
vnto obey in the lusts of it, Nether
suffer thou vs to geue oure mem=
Roma. vi. bers as instrumentes of vnrighte
ousnes vnto synne, but to gyue our
selues vnto God, as they that ar a
lyue from deathe, and to giue our
members as instruments of righ=
teousnes vnto God. And as here=
tofore we gaue our members ser=
nauntes to vnclennes, and to ini=
quyty, from iniquity to iniquyty, so
let vs now fromehenforthe gyue
our mibers seruauntes vnto righ
teousnes, that we may be sanctyfy
ed. Kill in vs the dedes of the flesshe
Galath. v. which are these: aduoutrye, forni
cacion, vncleannes, wantonnes, I
dolatrye, wytch craft, hatred,
varyaunce, zele, wrathe, stryke, se=

sedicion, sectes, enuyenge, murther, dronkennesse, glotonnye, and suche lyke, and plante in vs the fruites of the spyryte, loue, ioye, peace, longe sufferynge, gentlenesse, goodnesse, faythfulnes, mekenesse, temperaunce. As concernynge the conuersa-
tyon in tymes paste, geue vs grace Ephe.iiii.
toe laye awaye frome vs that olde man, whiche is corrupt thorow the deceiueable lustes, and to be renued in the spyryte of oure mynides, and to put on that newe manne, whyche after the image of god is shapen in tyghtuousnesse and true holynesse. Suffer vs not to lye, but to speake euerye man truthe vnto his neyghboure, forasmuche as we are members one of another, Suffer vs not so to be angrye that we synne. Lette not the sunne go doune vppon oure wrathe, neyther lette vs gyue place vnto the backebyter. Gruante that he whiche aforehathe stollen, maye

from henceforth steale no more, but rather laboure with his hãds some good thing: that he mai haue to geue vnto him that nedeth. Let no filthy communicacion procede oute of our mouthes, but that whi che is good to edifye withal, when nede is, that it maye haue fauoure wyth the hearers. Lette all bitternesse, fearsnesse and wrath, roring and cursed speakyng be put away from vs, wyth al malicyousenesse. Make vs courteous one to a nother, and mercyful, forgeuing one a nother, euen as God for thy sake forgaue vs. As for fornicaciõ & al vnclẽnes or couetousnes let it not be once named among vs, as it becõmeth saints nether filthy thigs, neyther folysh talkyng, neyther iesting, which are not comely, but rather geuing of thãkes. Put vpon vs tender mercye, kyndnes, humblenes of mynde, mekenes, longe suffering

Ephe. v.

suffering, forbearyng one another & Colla.iii.
forgeuing, one another. But aboue
al these things, put vpō vs loue,
which is the bond of perfection &
graūt the peace of god may euer
more rule in our herts, & that we
be thākful for al thy benefits. Fi
nalli whatsoeuer thinges ar true
whatsoeuer thynges are honeste,
whatsoeuer things are iust, what
soeuer thinges are pure, whatso-
euer thynges pertayne to loue,
whatsoeuer thinges are of honest
reporte, if there be any vertuous Phil.iiii.
thynge, if ther be anye laudable
thyng, graunt that we may haue
those same in our mind, & practise
thē in our cōuersacion & liuing, ȳ
whatsoeuer we breathe, thyncke,
speake, or do, al thynges may be
don vnto ȳ honour, glory & praise
of thy name, which liuest & raig-
nest with God the father & god ȳ
holie gost, the true, liuing & euer
lasting

lastynge God, worldes wythoute
ende. Amen.

A thankesgeuing vnto God
for sendynge hys sonne
into this world to
die for our sins.

Wyther soeuer wee tourn
oure eyes (O mooste lo-
uynge and heauenlye fa-
ther) the bottomelesse seas of thyne
vnspeakeable goodnesse towarde
mankynde, plenteously flow in, and
liuely offer them selfes vnto vs too
behold and to wonder at. After thee
fall of the synnefull aungels, what
an exceadynge greate kyndenesse
was thys, to make manne after thy
similitude, image and likenesse, that
hee and hys posteritye myghte fur-
nyshe and occuppye those places in
thy glorypous kyngedome, whyche
the proude and dysobedyente aun-
gels loste for theyre proude dysobe-
dyence and dysobedyent pride. Not
onlye

Esa. xxiiii

Job. iiii.

ii. Pet. ii.

Gene. ii.

ly to place men in earth, but also to
prouyde aforehande all thynges
necessary for him: yea to make hym
Lorde and ruler of al thynges con
tayned in the earth vnder the his
Lorde God. O what a wonder- Psalme.cx.
full louynge kyndenes was thys,
Again to preserue, kepe and defend
man, to watche contynually vppon
hym whether he wake or slepe, as
the dylygent and careful shepherd
watcheth ouer his flock, that no e=
uyl chaunce to man, and to directe
hys thoughtes, counsels and deuy
ses vnto the best, neuer leauynge
hym, tyl thou haste broughte hym
into thy heauenlye kyngedome. O
who is able with tonge to expresse,
or wyth herte to thyncke thys thy
hertye good wyl towarde manne.
These benefites (O moste mercy
full father, are exceadynge greate
tokens of thy deare loue towarde
mankynde, but the gyfte of thy on
lye

Mathe.i. ly begotten sonne Jesu Christe
ii. Timo. ii our Lorde, whom thou gauest vn
Ephe. ii. to vs to be our sauyoure, oure re
i. Cor. i. denier, our peacemaker, our wys=
Esai. ix. dome, our santificacion, and oure
rightuousnesse, is the moost excee=
lent gift & most precious treasure?
A chylde to be born for our sakes
The sonne of the most hiest God
to be geuen vs for a newe yeares
gifte, to be our owne for euer? O
loue passynge all loue. O kynde=
John. iii. nes rather to be merueled at, the
able by mouth to be vttered. God
ỳ father so derely to loue ỳ world
that he wold geue his only begot
ten sonne, that euery one that be=
leueth in hym, maye not perysshe,
but haue euerlasting life? God ỳ
father to sende his sonne into the
world, not to condemne the world
but that the worlde thorowe hym
shuld be saued? God ỳ father not
to spare his own sonne, but to de=
lyuer

lyuer hym euē vnto death for vs
al, yea & w̄ him euē to geue vs al Rom.v.
thinges. O most gentle kindnes
excellyng al loue & kyndnes. Wō
derfully (O most louinge father)
doth this thing set forth thy herty
loue toward vs ꝯ whē we wer yet
vngodly & wicked sinners, ꝯ ga=
uest thy sonne to dye for oure sins. Esay. liii.
He was wounded for oure offen= Mat. viii.
ces, and smittē for our wickednes i. Pet. ii.
The paine of our punishment lai
edst thou vpon him, and with his
stripes were we healed. Thorow
him, O Lord, diddest thou pardō
al our sins. It was thy good plea
sure to smyte hym wyth infyrmy=
ty, ꝯ when he had made hys soule
an offering for sinne, he might se
lōg lasting seede. For he is ꝯ thy
ryghtuous seruaunte, which with
his wisdome doeth iustify and de
liuer the multytude, for he hathe
born away our sins. In his name
& in

Actes.iiii. in none other vnder heauen dothe
oure saluacion consyst. By him are
Rom.v. we at peace w̃ the our Lord God.
By hym haue we redempcion tho=
Ephe.i. rowe hys bloude, euen remisson of
our synnes. By hym are we delyue
Collect.i. red from the power of darckenesse
and transslated into thy heauen=
ly kyngedome. By hym hast thou
reconcyled al thyngs vnto thy self.
By hym haste thou sette at peace
thorowe the bloude of hys crosse,
both thynges in heauen and thyn=
ges on earthe. By hym haste thou
quickened vs, and forgeuen vs all
our trespasses. He hathe put oute
the hande wryghtinge that was a=
gaynste vs contayned in the lawe
wrytten, Yea he hathe taken that
Ephe.ii. hande wryghtyng out of the way,
and hath fastened it to hys crosse,
Colos.ii. and hath spoyled rule and power,
and hath made a shewe of them o=
penlye, and hath triumphed ouer
them

them in hys owne persone. He is
that seede of the woman, that tre=
deth downe Satans head. He is
that seede, in whom al nacions of
ỳ world shalbe blessed. He is that
Lorde. which alone hath troden
doun the wynepresse, nether was
ther any at al that helped hym. He
is that sauiour, whiche saueth his Mat. xvii
people from theyr sins. He is that Jhon. vi.
thy welbeloued sonne, for whose
sake thou art wel pleased with mã
He is that breade of lyfe, whyche Jhon. x.
came downe from heuen. If any
eat of ỳ bred he shal liue for euer Joh. xvi.
He is ỳ good shepeard, which gaue
his life for his shepe. He is ỳ resur Rom. x.
rectiõ & life. Who so beleueth on
hym, although he were dead, shal
lyue, & euery one that liueth & be=
leueth in hym, shal neuer dye. He
is that myghty Prynce that hath
ouercome the world He is the per
fecte fulfillinge of the lawe to iu=
stify

iustyfye all that beleue. He hathe
deliuered vs from the curse of the
lawe, when he was made accursed
for vs. He in hys own person hath
purged oure synnes. He thorowe
Galath.iii. death hathe putte downe him that
Hebru.ii. had rule ouer death, that is to saie
the deuylle, and hath made vs free
from the daunger of bondage.
Hebru.x. He with one offeryngе of his bles-
sed bodye hathe made perfecte for
euer them that are sanctyfyed. He
now in the ende of the world hathe
appeared once for all to put synne
to flyghte, by the offeryngе vp of
hym selfe. He hath loued vs, and
Apoca.i. washed vs from our synnes in his
owne bloud, and made vs kynges
and priestes vnto the God his fa-
ther. Inestimable ar the treasures
& infinite are the pleasures which
we receiue of the thorowe thys thy
sonne Jesu Christe our Lord and
Rom.viii. sauioure. And thys thy welbelo-
ued

uerbe. The dog is turned to hys
vomit agayne, and the sowe that Pro .xxvi.
was washed, to her walowig in ye
myre. Graunte therfore we moste
humblye pray the that according
to oure knoweledge we may lead
an honest conuersaciō among all
menne, that they which back bite
vs as euyll doers, maye see oure
good worckes, and glorifye the
our heauenly father in the day of
visitacion. Amen.

A thankesgeuynge vnto God for all his benefites.

WE most hertely thancke
the (O Lorde God our
heauenly father) for thi
manifold and inestima
ble benefites, whiche thou hast ge
uen vnto vs bothe for oure bodye
and soule, yea and freelye euen of
thyne owne goodnesse wythoute
oure deserte. We thanck the, that
it hathe pleased thee of thy greate

Genc.i mercy fyrst to creat and make vs
accordyng e to thne owne image
Sapi.ii. and likenes, & to place vs in ioy-
full paradyse, wher we shuld con
tinually haue remained in a bles
Genc.iii. sed & quiet state, if thorow ỳ subtil
and deceitful suggestions of Sa-
tan our old ennemye, we had not
transgressed thy holye commaun-
dement. We thancke the also (O
most gentle father) for thy louing
kindenes, whiche thou shewedste
vnto vs, when we al were perysh
ed & lost thorowe the synne of our
i. Timo.ii. fyrste father Adam. For whē thou
mightest iustely haue condemned
vs and cast vs into perpetual dā-
i. Jhon.i nacio, thou like a father of singu-
ler great loue haddest pity on vs
Heb.x. and sauedst vs by the death and
passyon of thy welbeloued sonne
our Lord & sauiour Jesu Christ,
whiche gaue him self a raunsome
for all oure synnes, and payed a
sufficie-

sufficient price but by his precious
bloud, for al the wyckednes that
we at anye tyme heretofore haue
commytted, or hereafter shall cõ
mit thorow ouce frailty & weake-
nes, so that we repent, beleue & a
mende. Neyther wast thou thus
contented, that he only shuld dye
for our synnes, but thou also didst
raise him vp again for our iustifi
cacion, and to make vs rightous Rom.iiii.
in thy syghte. Moreouer after
he had shewed him self vnfained
lye alyue to hys Apostles by ma-
nifest and euident tokens, certain Math.xxvi.
dayes after hys resurrecion, tho
row the power of hys godhed, he
ascended vp into heuen, perfecte Luk.xxiiii.
God and perfecte man, wher he
nowe sitteth on the ryghte hande Actes.i.
and maketh intercessiõ for vs, be
inge our alone mediatour & ad- i.Timo.ii.
uocate. From thence we loke for
hym to come again at the daye of Jhon.ii.

Actes.i. iudgement, not as a cruell iudge
to condemne and caste vs away,
Math.xxv. but as a moste lounge Lord and
gentle sauioure, to carye vs wyth
i. Tess.iiii. hym vnto euerlastyng glory, ther
worldes without ende to remayne
Esa.liiii. in such ioyes as eie haue not sene
nor eare hathe heardc, nor yet is
any hert able to thinke. For these
i. Cor.iii. thy mooste bounteous giftes and
for al other thy benefytes, whiche
thou daily geueste vnto vs of thy
greate mercy both for oure bodye
and soul, we most hũblye thancke
the, most gentle and mercyful fa-
ther, besechynge that thou wylte
geue vs grace thorowe thy holye
spyrit not to be vnthankful, but to
walke worthy of this thy kindnes
and so to behaue our selfes al our
life tyme in thys wretched worlde
accordynge to thy holye wyll, that
at the last day we mai be found in
ꝑ number of them, to whõ thy on-
lye

ly begotten sonne, shal say: come ye blessed of my father, posses the kyngdome, whiche was prepared for you from the beginning of the worlde. Lord let it to come to pas. Math.xxv

A prayer to be sayed for al such as lye at the poynte of deathe.

Mooste louyng sauyoure and gentle redemer, which cãmest into this world to cal synners vnto repentance, & to seeke vp that was loste, ỹ seest in what case this our brother lieth heare: visited with thi mercifull hand al weake, feble, sick & redy to yelde vp his soul into thy holi hãds. O loke vpõ him (most gẽtle sauior) w̃ thi mercifull eie, pitie him & be fauourable vnto him. He is thy workmãship, despise not therfore ỹ work of thin own hands. Thou suffered st thy blessed bodye & thy precious blond to be shed for hys Math.xx. Luke.xx.

and to bringe him vnto the glory
of thy heauenlye father, let it not
therefore come to passe, that thou
shuldest suffer so great pains for
him in vaine. He was baptised in
thy name, and gaue him selfe whol
lye to be thy seruaunt, forsakyng
the deuyl, the world and the flesh,
confesse hym therefore before thy
heauenlye father and hys blessed
aungels to be thy seruaunte. Hys
Psa. xvi. synnes, we confesse, are great (for
who is able to sai, mi hert is clene
and I am fre from synne) but thy
mercies, O Lord, are much grea-
Math. ix. ter. And thou cãmest not to cal the
ryghteous, but sinners vnto repẽ
taũce. To them that are diseased
Math. x. and ouerladen with the burdẽ of
sin dost thou promise ease. Thou
art ỳ god, which wilt not ỳ deth
of a siner, but rather ỳ he shoulde
Ezech. xii. turne & liue. Thou art ỳ sauiour,
which wilhest al mẽ to be saued, &
to come

come to the knowlege of thy truth.
Withdraw not therfore thy mercy
from him because of his sinnes, but
rather laye vpon him thy sauynge
health, that ȳ maist shewe thy selfe
toward him to be a sauiour. What
greater praise can ther be to a phi
ciõ, thẽ to heale the sick, Nether cã
ther be a greater glory, to ȳ being
a sauiour, then to saue sinners, saue
him therfore, o Lord, for thi names
sake. Again, let ȳ law be no corsure
to his cõscience but rather giue hi
grace euen in this extreme agonie Rom.v.
cõflict of death to be fulli persua-
ded that thou by thy death hath ta
kẽ away al his sins, fulfilled ȳ law
for him & by this meanes delyuered Galath.iii
hym frome the curse of the lawe,
& paied his raunsome: ȳ he thus
beinge fully perswaded may haue
a quiet hert, a fre conscience, and a
glad wyl to forsake this wretched
worlde: and to go vnto hys Lorde

god. Moreouer thou hast conque
red him that hadde rule of death,
euē satan, suffer him not therfore
Hebr.ii. to exercise his tirāny vpō thisour
sycke brother, nor to disquiet hys
Osee.xiii. conscience with the terrours of sin
and paines of hell. Let not Sa=
1 Cor.xv. tan nor his infernal army tempte
him further thē he is able to bear
but euermore giue him grace euē
vnto his laste breath valeantlye
to fight agaynst the deuyl wyth a
strong faith in thy precious blud,
that he may fyght a good fyghte,
and finishe his course with ioy vn
to the glorye of thy name, and the
health of his soul. O lord, so work
in him by thy holy spyryte, that he
wyth al his hert maye contemne &
dispise al worldly thynges, and set
his minde wholly vpon heauenly
thynges, hopyng for them wyth a
stronge & vndouted fayth, Agayn
let it not greue him, o swete saui or
to be losoned from this vile & wret

ched carcase, which is now so fulof
sorowe, trouble, angnyshe, sycke=
nes and payne, but rather let him
haue abent and readye wyll tho=
rowe thy goodnesse, too putte it of
yea and that wyth thys fayth, that
he at the laste day, shall receyue it
agayn in a much better state then
it is now or euer was frō the daye Phil.iii.
of hys byrthe, euen a bodie vncor=
ruptible, immortal and like to thy
glorious body. Let his whole hert
and mynde be set only vppon the. ii.Cor.v.
Let the remembrance of the ioyes
of heauē be so feruent in hys bre st
that he may bothe pacientlye and
thanckefully take his deathe, and
euer wishe to be with the in glory.
And when the time commeth, that
he shal giue ouer to nature and de
parte from this miserable world:
vouchsafe we moste humblye be=
seeche the, O Lorde Jesu, to take
his soule into thy handes, and too
place

place it amonge the glorypous company of thy holy aungels and blessed Saynites, and to keepe it vnto that mooste ioyefull, daye of the general resurrecciō, that both his bodye and soule thorowe thyne almyghtye power being knit again togither at that daye, he maye for euer aud euer enioy thy glorious kingdom and sing perpetual praises to thy blessed name. AMEN

A thankesgeuynge vnto God for the departure of the faythefull oute of thys worlde.

Howe can we (mooste louing father) render vnto ỳ sufficiēt thanks for thyne inestimable goodnes toward thy faithful seruaūts, whō ỳ calling out of this wretched world, vouchesafe to place in thy heauenly kingdō among ỳ glorypous company of thy holy aungels and blessed sayntes. O full precy-

Psal. cxv.

ous

ous is the dea h of thy faithful in thy syghte. Blessed are the deade that dye in the, O Lord: For they are at reast from their paynefull trauails and labours. The souls of the righteous are in thy hād, O God, and the payne of death shal not touch them. In the syghte of the vnwise thei appere to die, but they are in peace. They shine as the sparckes, that runne thorowe the rede bush. They glyster as ye shining of heauē They ar as the stars world wythout ende. They ar as ye angels of God. They are clad w̄ white garmentes, & haue goldē crowns vpon their heads They do seruice day & nighte before the glorious thron of the deuine Maiesty. They nether honger nor thirst anye more neyther doth the sun or any heat fal vpon them, for the lambe which is in ye mids of the thron, gouerneth thē, and

Dan. xiii

Sapi. iii.

Apoc. xiiii.

and ledeth them vnto the lyuing
foũtaines of waters. They folow
the lãbe whithersoeuer he goeth
Cap. lxiii. They haue such ioys, as eye hath
1. Cor. iii. not sene, nor ear hath herd, neither
is there any hert able to thyncke
them. Infinite and vnspeakeble
are the tresures, O Lord, whyche
thou haste layd vp for them, that
depart in thy fayth. For these thy
fatherly benefyts towarn ỹ soules
of the fayethful, & for that it hath
pleased the to cal our Christẽ bre
thren and sisterne from thys vale
of mysery vnto thy heuenly king
dome, we geue vnto ỹ most herty
thãks, humbly beseching the that
ỹ wylt take lyke care for vs, & so
gouern vs wyth thy holye spirite
both in sickenes & in healthe, that
we may lyue a good & godly life
in thys presẽt world, & whẽsoeuer
it shalbe thi good plesur to cal vs
hence, we may with strõg faith in
the

the, & in thy son Christ Jesu oure Lord, commēd both our bodies & soules into thy mercifull handes and thorowe thy goodnes be placed in thy glorious kyngdome, amonge thy faithfull chosē people, and so for euer and euer praise, and magnifi the our heauenlye father, to whome wyth thy derely beloued son Jesu Christ our Lord and sauior, and the holy gost that most swete comfortour be al glory and honor worlds without ende. Amen.

Geue the glorye to God alone.

Ecch. lxvii.

God the father of heauen haue mercy vpō vs mysserable synners

¶ O God the sonne redemer of the world: haue mercy vpon vs miserable synners.

¶ O god the holy gost proceding from the father & the sonne: haue mercy vpon vs miserable sinners.

¶ O holy, blessed, & glorious trynitie, thre persons & one god: haue mercy vpon vs miserable siners.

Remember not Lord, our offences nor the offences of oure forefathers, neyther take thou vengāce of our synnes, spare vs good lord spare thy people, whom ꝓ hast redemed w̄ thy most precious bloud and be not angry with vs forever

Spare vs good Lord.

¶ From al euill and mischefe, frō sin, frō the crafte & assaults of the deuil, from thy wrath, & from euerlastyng damnacion.

Good Lorde deliuer vs.

☞ From blindnes of herte, from pride vain glori, & hipocrisi from enuye, hatred and malice, and al vncharitablenes.

Good Lorde deliuer vs.

☞ From fornicacion, & all other deadly sin, & from al the deceites of ỳ world, the flesh & the deuyll.

Good Lord deliuer vs.

☞ Frō lightning & tempeste, frō plage, pestilēce, & famē, frō battel & murther, & from sodayn death.

Good Lood deliuer vs.

Frō al sedicion and priuy conspiract, frō the tiranni of the Bishop of Rome & al his detestable enormities, from al false doctrin & heresy, frō hardnes of hert, & cōtēpt of thy word & commaundement.

Good Lord deliuer vs.

☞ By the mistery of thy holy incarnacion, by thy holy natiuity & circumcision, by thy Baptysme, fasting and temptacion,

Good

Good Lord deliuer vs.

☞ By thyne agony and bloudye sweat, by tht crosse and passion, bi thy precious death and burial, bi thy glorious resurreccion, & ascecion, by the cōming of the holi gost

Good Lorde deliuer vs.

☞ In al time of our tribulaciō, in al time of our wealth, in the hour of death, in the day of iudgmente.

Good Lorde deliuer vs.

☞ We sinners do beseche the to heare vs (O Lord God) and that it maye please the to rule and gouern thy holy church vniuersal in the ryghtwaye.

We beseech the to hear vs good Lord.

That it may please ẏ to kepe Edward the first thy seruaūt our king and gouernoure.

We beseche the to hear vs good Lorde.

☞ That it may please the to rule hys heart in thy faythe feare, and loue, that he may alwais haue affiance in the, and euer seke thy honoure

nour and glorye.

We beseche the to heare vs good Lorde.

☞ That it may plese the to be his defēdoure and keper, geuyng hym the vyctory ouer al his ennemies.

We besech the to heare vs good Lorde.

☞ That it may plese the to illuminat al bishops, pastures & mynysters of the church, with true knowlege & vnderstandyng of thi word, and that both by theyr preachinge and liuinge they may set it forth & shew it accordynglye.

We beseche the to heare vs good Lorde.

☞ That it may plese the to endue the Lordes of the counsaile, and al the nobilitie, wyth grace, wisdome, and vnderstandynge.

We beseche the to heare vs, good Lorde.

☞ That it may please the to bless and keepe the magistrates, geuing them grace to executiustice, and to mayntayne truth.

We beseche the to heare vs good Lorde.

☞ That it may please the to bles

and kepe al thy people.
We beseche the to heare vs good Lorde.
¶ That it maye please the to geue to all Nacyons, vnytye peace and concorde.
We besech the to heare vs good Lorde.
¶ That it may please the to geue vs an herte to loue and dread the, and diligently to lyue after thy cō=maundementes.
We beseche the to heare vs good Lorde.
¶ That it may please the to geue all thy people increase of grace, to heare mekely thy worde, and to receiue it with pure affection, and to bryngе forth the fruts of the spirit
We beseche the to heare vs good Lorde.
¶ That it may plese the to bring into the waye of truth, all suche as haue erred and are deceiued.
We besech the to heare vs good Lorde.
☞ That it may please the to strēg then such as do stand, and to cōfort & help the weake hearted, & to raise vp thē that fal, and finally to beat

doune Sathan vnder oure fete.
We beseche the to heare vs good Lorde.
That it may please ȳ to succure helpe, and comfort al ȳ be in daunger, necessitye and tribulacion.
We beseche the to heare vs good Lorde.
That it may please the to preserue al that trauail by land or by water all women labourynge of chyld, al sycke persons and yong chyldren, & to shew thy pitie vpō al prisoners and captyues.
We beseche the to heare vs good Lorde.
That it maye please the to defend and prouide for the fatherles chyldren and widows, & all that be desolate and oppressed.
We beseche the to heare vs good Lorde.
That it maye please the too haue mercy vpon al men.
We beseche the to heare vs good Lord.
That it maye please the to forgeue our enemies, persecutours & sclaūderers, and to turne their hertes.
We beseche the to heare vs good Lorde.

¶ That it may pleast the to geue and preserue too oure vse the kindly frutes of the earth, so as in due time we maye enioy them.

We beseech the to heare vs good Lorde.

¶ That it may please the to geue vs true repentance, to forgyue vs all our sinnes, negligences and ignorances, & to endue vs w̃ ỹ grace of thy holy spirit to amend our liues according to thy holye worde.

We beseche the to heare vs good Lorde.

Sonne of God: we beseche thee to heare vs.

Sonne of God we beseche the to heare vs.

O lambe of God that takest away thy synnes of the worlde.

Grauute vs thy peace.

O lambe of God that takest away the sinnes of the world.

Haue mercye vpon vs.

O Christ heare vs.

O Christe here vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord

LLord haue mercy vpon vs,
Our father which art in heuen. ꝛc.
And let vs not be led into tētaciō
But deliuer vs from euil
O Lord, deale not wyth vs after
our synnes.
Neither reward vs after our iniquities.
Let vs praye.

God mercifull father, that
despisest not the sighing of
contrite hert, nor the desyre
of such as be sorowful, mercyfully
assist our prayers, that we make be
fore the in al our troubles and ad-
uersities, whensoeuer they oppresse
vs: And graciously heare vs, that
those euils which the craft and sub
tiltye of the deuyl or man worketh
against vs, be broughte to noughte
& by the prouidēce of thy goodnes
they maye be dispersed, that we thy
seruauntes being hurt by no perse-
cucions, may euermore geue thākes
vnto ȳ, in thy holi church, through
Iesu Christ our Lord.

O Lord

O Lord arise, helpe vs, and delyuer vs for thy names sake.

O God we haue herd w̃ oure eares & oure fathers haue declared vnto vs the noble worksthat thou didst in theyr dayes, and in the old tyme before them.

O Lord aryse helpe vs and delyuer vs for thy honoure:

Glory be to the father, the sonne and to the holye gost.

As it was in the begynnynge, is nowe, and euer shalbe world wyth oute ende, Amen.

Frome oure ennemies defend vs O Christ.

Graciously loke vpon our aflyccyons.

Pytyfully behold the sorowes of oure herte.

Mercifully forgeue the sins of thy people.

Fauorablye wyth mercye here oure prayers.

O sonne of Dauyd, haue mercy vpon vs.

Both nowe and euer vouchsafe to heare vs Christe.

Graciously heare vs O Christe.

Graciously heare vs, O Lorde Christe.

O Lord, let thy mercye be shewed vpon vs.

As wee do put oure trust in the.

Let vs praye.

WE humbye beseche the, O father, mercifully to loke vpon our infirmities, and for the glori of thy name sake, turn frō vs al those euils that we moste rightoussly haue deserued: & graūt that in al our troubles we mai put our whole trust and confidence in thy mercye, and euermore serue the in puernes of liuing to thy honor and glorye: thoughe our onlye mediator and aduocate Jesus Christ our Lorde. Amen.

A praier of Chrysostome.

ALmyghtye God, whych haste geuen vs grace, at this time with on acord to make our cōmon supplications vnto the, and doest pro mise

and suffrages.

mise ye when .ii. or .iii, be gathered together in thy name thou wylte graunte theyr requests, fulfil now O Lord, the desyres and peticions of thy seruauntes as may be moste expedient for the: graunting vs in this world knowledge of thy truth and in the worlde to come, lyfe euerlastyng, Amen.

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Anno Domi. M.D. (.·.) LI. (.·.) 1551.

Folio

most honourable & vertuous lady
Duchess of somerset &c & ace &c.
ver of our lorde

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